10

REPORT

OF THE

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY BURMA

For the year ending 31st March 1912

LIBRARY
THE
BOMBAY
BA

RANGOON
OFFICE OF THE SUPERINTENDENT, GOVERNMENT PRINTING, BURMA
1912

LIST OF AGENTS

FOR THE

SALE OF GOVERNMENT PUBLICATIONS.

IN INDIA:

THACKER, SPINK & Co., Calcutta and Simla.
W. NEWMAN & Co., Calcutta.
THACKER & Co., Bombay.
HIGGINBOTHAM & Co., MADRAS.
SUPERINTENDENT, AMERICAN BAPTIST MISSION PRESS, Rangoon.
* D. B. TARAPOREVALA & SONS, & Co., 103, Meadow Street, Fort Bombay.
BUTTERWORTH & Co. (INDIA), LTD., 8-2, Hastings Street, Calcutta.

IN ENGLAND:

HENRY S. KING & Co., 65, Cornhill, E.C., London.
CONSTABLE & Co., 10, Orange Street, Leicester Square, W. C.
KEGAN PAUL, TRENCH, TRUBNER & Co., 68—74, Carter Lane, E.C.
BERNARD QUARITCH, 11, Grafton Street, New Bond Street, W.
P. S. KING & SON, 2 & 4, Great Smith Street, Westminster, London, W. S.
GRINDLAY & Co., 54, Parliament Street, S. W.
T. FISHER UNWIN, 1, Adelphi Terrace, London, W. C.
B. H. BLACKWELL, 50 & 51, Broad Street, Oxford.
DEIGHTON BELL & Co., Cambridge.
W. THACKER & Co., 2, Creed Lane, London, E. C.
LUZAC & Co., 46, Great Russell Street, London, W. C.

ON THE CONTINENT:

R. FRIEDLANDER & SOHN, 11, Carlstrasse, Berlin, Germany.
OTTO HARRASSOWITZ, Leipzig, Germany.
KARL W. HIERSEMANN, Leipzig, Germany.
ERNEST LEROUX, 28, Rue Bonaparte, Paris, France.
MARTINUS NIJHOFF, The Hague, Holland.

---

* For the sale of official publications excluding those of the Legislative Department of the Government of Burma.

Digitized with financial assistance from

H T Parekh FOUNDATION

An Initiative by HDFC WITH YOU, RIGHT THROUGH

on 10 January, 2019

TABLE OF CONTENTS.

REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA, FOR THE YEAR ENDING 31ST MARCH 1912.

FIRST PART.

SECTION I.

	PARA(S).	PAGE
Programme for past year and action taken with regard to it	1 & 2	1
Programme for ensuing year	3	2

SECTION II.

Tours and localities visited	4	2
Visit to Pagan, Hmawza and Pegu	5	*ib.*

SECTION III.

Proposals for conservation	6	2
Private enterprise in conservation	7	3
Preservation of wooden architecture	8	*ib.*
Kyimyin Mibaya's proposal to build a pagoda	9	*ib.*
Proposals for excavation	10	*ib.*
Inspection by Public Works Department Officers	11	4
Inspection by the Superintendent, Archæological Survey	12	*ib.*

SECTION IV.

Divisional lists	13	4
Action taken under the Ancient Monuments Preservation Act	14	*ib.*
Fresh action to be taken under the Act	15	5
Old walls of Myohaung, Akyab District	16	*ib.*
Unauthorised excavations at Hmawza	17	*ib.*
Conservation of Indian art and architecture by the India Society	18	*ib.*
Pagoda Trust Schemes	19	6
Collection of relics at Sagaing	20	*ib.*

SECTION V.

Excavations at Hmawza	21	6
Excavation near Bawbawgyi	22	*ib.*
Excavation near Payagyi	23	7
Excavation at Pyudaik	24	*ib.*
Excavation at North Zegu Pagoda	25	*ib.*

SECTION VI.

Imperial Subsidy	26	7
Sanctioned programme of archæological works for 1911-12	27	*ib.*
Programme of works proposed for 1912-13	28	8
Amount expended on archæological works	29	*ib.*

SECTION VII.

Service of Subordinates	30	9
Archæological Scholarship	31	*ib.*

SECOND PART.

Section I.

	PARA.	PAGE
Conservation at Hmawza	32	10
Excavation at Pagan	33	*ib.*
Excavations at Hmawza	34	*ib.*
A fragmentary inscription in Pāli	35	*ib.*
Discovery of two inscriptions in Pyu	36	11
Pyu Inscription at Amarapura	37	12
Alternate supersession of Pāli by Sanskrit and *vice versa*	38	*ib.*
Stone basins discovered at Hmawza	39	*ib.*
Terra cotta tablet with Sanskrit legend found at Hmawza	40	13

Section II.

Proposed publication of Talaing inscriptions by Mr. C. O. Blagden	41	13
Identification of Sisit with Prome	42	*ib.*
No epigraphs antedating Kyanzittha	43	*ib.*
Kyanzittha's inscriptions are in Talaing	44	*ib.*
Rishi Bisnū legend	45	14
Difference in date of foundation of Prome	46	*ib.*
Founders of Prome	47	*ib.*
Dedication of the Ananda Pagoda, Pagan	48	*ib.*
A King of Pagan restores buildings at Bodhgaya	49	15
Living representative of Pyu	50	*ib.*
Numismatics	51	*ib.*
Reports on special subjects submitted to Director-General of Archæology	52	16
A crystal image of the Buddha in the Pegu District	53	17
Fossilized bones found at Mogôk, Ruby Mines District	54	18
Finds at Pagan	55	*ib.*
Burmese bell in the Madras Museum	56	*ib.*
Silver coin found at Bawdithat, near Taunggyi, Southern Shan States	57	*ib.*
Treasure trove found at Twante, Hanthawaddy District	58	19
Terra cotta tablets found at Paunglin, Minbu District	59	*ib.*
Archæological finds at Toungoo	60	*ib.*
An inscription found at Tagaung	61	20
A Burmese inscription in a Hindu Temple in Calcutta	62	*ib.*

RESOLUTION

ON THE

REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA

FOR THE YEAR 1911-12.

Extract from the Proceedings of the Government of Burma in the General Department,— No. 2A.-28, dated the 9th November 1912.

READ-

Report of the Superintendent, Archæological Survey, Burma, for the year 1911-12.

RESOLUTION.—Owing to the circumstances mentioned by the Superintendent in his report very little progress was made during the year under review in carrying out the sanctioned programme. The Lieutenant-Governor regrets to find that in spite of the exhortation in the Local Government's Resolution on the previous year's report no progress was made in the preparation of the classified lists of the more important monuments of antiquarian or archæological interest in the Province. The conservation of ancient buildings is the primary duty of the Archæological Department; and the preparation of classified lists for the whole Province is therefore of importance, in order that a final selection may be made of those buildings and remains which are worthy of being repaired or restored. It is hoped that greater progress will be made during the current year. Another item in the programme which should be completed as early as possible is the compilation of the letter-press in connection with the architectural survey of the Mandalay Palace buildings. The plans and drawings of this survey were completed in 1910. Excavation in two areas in the Insein and Tharrawaddy Districts was brought under control during the year under review by the issue of notifications applying to those areas the rules under sections 20 and 23 of the Ancient Monuments Preservation Act, 1904. The Officiating Director-General of Archæology visited the Province early in 1912, and his advice will be of much assistance to the Local Government in controlling the future work of the Archæological Department in Burma.

2. The scarcity of Provincial funds available for public works in Burma caused the Provincial allotment for archæological operations to be curtailed during the year under review. As the Imperial subsidy was also reduced, the total expenditure on the Archæological Survey of the Province in 1911-12 amounted only to Rs. 18,652 as against Rs. 41,723 in the previous year. This scanty provision was a matter of great regret to the Local Government; but archæological needs had to share the fate of many other requirements which had also to go without fulfilment. The most interesting of the works which it was found possible to carry out were the continuation of the repairs of the Bawbawgyi Pagoda at

Hmawza and the excavation of the terracotta plaques of the Eastern Petleik Pagoda at Pagan. The corresponding plaques of the Western Petleik Pagoda were laid bare in 1906. These plaques date back to perhaps the 11th century; they contain representations of the *jatakas*; they are reported to be in general admirably preserved; and the inscriptions on them are said to be very clear. The Superintendent is compiling a monograph on the plaques of the Western Petleik Pagoda, and the Lieutenant-Governor hopes that a similar monograph on the plaques of the Eastern Pagoda will be compiled without much delay. The descendants of the *Einshemin*, brother of Mindon Min, were permitted to repair the Sandamani Pagoda at Mandalay, their work being subject to the approval of the Superintendent and of the Public Works Department. The work of excavation near Hmawza on the site of ancient Srikshetra was continued, and further interesting results were obtained; but the question whether further work in this direction should not now be held in abeyance until survey work of a more urgent nature is completed is under consideration. Epigraphy continued to receive due attention.

3. The Lieutenant-Governor takes this opportunity to acknowledge the zeal with which Mr. Taw Sein Ko has carried on the work of the Archæological Department in Burma during the past thirteen years. Since the close of the year under review Mr. Taw Sein Ko's health has compelled him to take long leave, and the Lieutenant-Governor trusts that the rest thus secured will enable him to resume his duties. Arrangements will be made on his return to relieve the Superintendent, Archæological Survey, of the work of Examiner in Chinese, which Mr. Taw Sein Ko has recently found to interfere unduly with his more immediate duties.

By order of the Lieutenant-Governor of Burma,

W. F. RICE,
Chief Secy. to the Govt. of Burma.

REPORT

OF THE

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,

For the year ending 31st March 1912.

FIRST PART.

SECTION I.

Office work giving details of programme carried out and of programme proposed for ensuing year.

Programme for past year and action taken with regard to it.

1. The programme for 1911-12 consisted of the following items :—

(i) The continuation of the Architectural Survey of the Palace buildings, Mandalay ;

(ii) The continuation of the preparation of a list of antiquarian remains in Burma ;

(iii) The examination and excavation of Yathemyo at Pegu ;

(iv) The continuation of the compilation of an account of the archæological buildings at Pagan, which are maintained by the Public Works Department ;

(v) The compilation of a monograph on the terra-cotta plaques with *Jātaka* scenes from the Petleik Pagoda, Pagan ; and

(vi) The excavation of the prehistoric sites of Yathemyo near Prome.

2. As stated in paragraph 4, I was out on tour for 142 days, or nearly five months out of the year, and those months being the cooler portion of the year, work that required sustained energy and thought as well as a learned library at one's elbow was entirely out of the question during that period. Besides the absence of expert assistance, which I had often deplored, there were no candidates for the archæological scholarship. If such candidates were forthcoming, there ought to be three archæological scholars working in my office at the same time. My difficulties were further accentuated by the continued ill-health or death of some of my subordinates. The health of Maung Mya, Architectural Surveyor, broke down and he had to apply for long leave in July last. Maung Myè, Second Burmese Writer, took sick leave on the 1st April 1911, and died on the 5th of the following July. Maung Pe, First Burmese Writer, does not enjoy good health, and has had to take leave. The substitutes appointed to fill the vacancies do not possess the training, knowledge, or experience of the permanent incumbents. Archæological work, which involves great labour and research, but which brings no compensating advantages, is distasteful to Burmans ; but the Archæological Department of Burma is expected to turn out work as scholarly and finished as that of the archæological offices of the Indian Provinces, which are fully equipped with efficient literary assistance. In these circumstances, over which I had no control, I have to make a bitter confession that I was unable to complete more than item (vi) cited in the programme. In order to afford me more time to devote myself entirely to archæological work I have asked the Local Government to relieve me of my duties as Examiner in Chinese, which have also increased of late. During the current official year, it is my earnest intention to make substantial progress with items (i), (ii), and (v) ; and it is just possible that excavation work at Pegu and Prome will have to be held in abeyance for execution in future years. So far, the excavations have not yielded results commensurate with the time, labour, and expense involved ; and antiquarian objects buried in the ground might be safely left alone for some time to come.

3. For the ensuing year the continuation of the same programme has been approved by the Local Government.

Programme for ensuing year.

SECTION II.

Tours and Inspection of Buildings and Sites.

Tours and localities visited.

4. The following statement shows the time spent on each tour and the places visited :—

Date.	Object of Journey.	Number of days.
1911		
May 14th to 28th ...	To conduct Chinese examinations at Myitkyina and Bhamo ...	15
June 6th to 13th ...	To conduct Chinese examinations at Lashio	8
August 15th to September 2nd.	To inspect archæological buildings at Pagan	19
October 15th ...	To inspect Mindôn Min's mother's Tomb and the Inscriptions collected by King Bodawpaya in the Patodawgyi Pagoda at Amarapura.	1
November 18th to December 27th.	To examine Mr. R. F. Greer, I.C.S., at Bassein, by the High Proficiency Standard in Burmese, and to be present at the Delhi Durbar.	40
1912		
January 13th to February 13th.	To inspect excavations at the Shwehintha Pagoda, Toungoo, and to show round Dr. J. Ph. Vogel, Officiating Director-General of Archæology, at Rangoon, Hmawza, Pagan, Mandalay, and Pegu.	32
February 15th to March 12th.	To conduct excavations at Hmawza	27
	Total ...	142

Visit to Pagan, Hmawza and Pegu.

5. I was out on tour for 142 days, of which 19 were spent at Pagan and 27 at Hmawza. Nearly 10 weeks were spent in connection with the Delhi Durbar and the tour of the Officiating Director-General of Archæology. To Pagan I was accompanied by Dr. L. Scherman, Professor of Anthropology, Munich University, and Mrs. Scherman ; and there I met Maung Po Thaw, Subdivisional Officer (Public Works Department) who was in charge of the archæological works at Pagan. With him I inspected a number of the buildings borne on Form A. At Hmawza, I met Mr. R. S. Baker, Assistant Engineer, and inspected the works of conservation, which were at progress at the Bèbè and Bawbawgyi Pagodas. At Pegu, Dr. Vogel and myself inspected together the Shwedaung Thein (Ordination Hall) and came to the conclusion that, as its decay was too far advanced, its conservation should not be undertaken by the Pegu Municipality, which had sought my advice. Its maintenance, as an archæological monument, was recommended by Mr. J. H. Marshall, C.I.E., in 1904; but nothing appears to have been done since that year.

SECTION III.

Recommendations made during the year for conservation or excavation.

Proposals for conservation.

6. It is stated in letter No. 844—171A., dated the 26th October 1911, from the Secretary to the Government of Burma, Public Works Department, addressed to Superintending Engineers, that works aggregating 113¼ lakhs, in value, are awaiting funds, and

that, in the present state of the finances of the Province, a period of about four years would be required to fund them. It is also laid down that it is necessary to avoid the preparation of detailed estimates so long before funds are likely to be available as to render them liable to become obsolete by the time funds are forthcoming. As a matter of fact, special repairs to seventeen archæological buildings, aggregating Rs. 88,381, in cost, are awaiting funds, and the detailed estimate of Rs. 1,002 for the repair of the Shwezigôn Pagoda in the Kyaukse District, whose conservation was sanctioned in 1908, has become obsolete, owing to the further decay of the shrine. For these reasons, it was considered expedient to withhold, for the present, recommendations for the conservation of ancient monuments.

Private enterprise in conservation.

7. The Sandamani Pagoda was brought on Form A (list of buildings to be maintained by the Public Works Department) in 1908. Owing to the want of funds, no repairs could be executed to it, beyond the clearance of vegetation. U Kan Ti, *Yathegyi* or Hermit of Mandalay Hill, and the descendants of the *Einshemin* (Heir Apparent of King Mindon) were permitted to repair it with money subscribed by the public. They spent Rs. 10,500 on the Pagoda itself and Rs. 24,000 on four *Zayats* and a covered causeway. U Kan Ti has also undertaken, at a cost of a lakh of rupees, to erect a suitable pagoda on the South-eastern spur of the Mandalay Hill, for the enshrinement of the relics of the Buddha, which were made over to a Burmese deputation by His Excellency Lord Minto, in March 1910, for the adoration of the Buddhists of the Empire. The delay in carrying out the project is to be regretted; and the final orders of the Military authorities are still awaited. U Kan Ti, in whom, the Buddhist community of Burma have unbounded confidence, started repairing the twenty-three *zayats* in North Moat Road at a cost of Rs. 1,000 each. Eleven of the buildings have been restored, and twelve still remain to be attended to. U Po Tha, the well-known Paddy Broker and Pagoda Trustee of Rangoon, regilded the Kuthodaw Pagoda at the foot of the Mandalay Hill at a cost of Rs. 40,000. Under the late *régime*, shrines built by royalties could only be conserved by royalties, and such an undertaking would have been forbidden by the Burmese sumptuary laws.

Preservation of wooden architecture.

8. Mandalay is the home of wooden architecture and interest is centred in the Palace. Timely petty repairs would, no doubt, be conducive to its longevity. Before the close of the year, an estimate for Rs. 5,107 was sanctioned to repair the roofs, gutters and drains, to rectify unequal settlement, to level, jack up, and underpin posts, and to renew carved eaves boards. Later on, it will be necessary to consider the question of drainage of the entire Palace platform.

Kyimyin Mibaya's proposal to build a pagoda.

9. Kyimyin Mibaya, one of the Queens of King Mindon, very generously offered to contribute a lakh of rupees towards the construction of a suitable shrine for the relics of the Buddha found in Peshawar. There was a controversy as to whether the relics should be buried underground or exposed to view, when such a shrine was built. In accordance with ancient custom, the Queen was disposed to have them buried; and, on finding that she could not have her way in the matter, withdrew her offer. As an alternative, however, she desired to build a pagoda and six monasteries within the compound of the Atumashi *Kyaung* at the foot of the Mandalay Hill. This proposal also failed to materialise, because it involved the demolition and removal of the remains of the Atumashi *Kyaung*, which are borne on Form A, and because the Provincial Art Officer and the Public Works Department raised objections.

Proposals for excavation.

10. The Hon'ble the Yawnghwe *Sawbwa*, K.S.M., C.I.E., proposed that excavations should be conducted at Bawdithat, an ancient site situated near Taunggyi. It is said that, about 2,000 years ago, the city of Kawsanbi (Kosambi) stood on it, that it was besieged by the Chinese for about three years, and that the invaders withdrew themselves when the Shans received assistance from Pyusawdi, King of Pagan. It was reported that Chinese silver coins and tobacco pipe bowls made of burnt clay had been found on the site. The proposal could not be carried out for want

of time. Maung Aung Min of Rangoon applied for permission to excavate, for treasure, on land surrounding the Shwehmawdaw Pagoda at Pegu. It appears that, in the 16th century A.D., a queen of Tabin Shweti, King of Toungoo, met with a sudden death and was buried near the Pagoda together with her bejewelled dress, and that Maung Aung Min's object was to recover any treasure that might have been buried with her. After consulting the Commissioner of the Pegu Division and the Superintendent of the Archæological Survey, the application was rejected by the Local Government.

Inspection by Public Works Department Officers.

11. On the 18th May 1911, the Bèbè, Bawbawgyi, and Lemyethna Pagodas at Hmawza in the Prome District were inspected by Mr. E. A. W. Phillips, Superintending Engineer, Pegu Circle, who recorded an instructive note. No other officer of the Public Works Department appears to have recorded an Inspection Note.

Inspection by the Superintendent, Archæological Survey.

12. In August 1911, the archæological buildings at Pagan were inspected by me. In the following October, I inspected the Tomb of Mindon Min's mother at Amarapura. As no important works of conservation were in progress, no Inspection Note was recorded.

SECTION IV.

Progress made in the Preparation of the Provincial List of Ancient Remains.

Divisional lists.

13. As explained in paragraph 2, no progress was made in the compilation of the Provincial List of Ancient Remains from the Divisional lists.

Action taken under the Ancient Monuments Preservation Act.

14. No action was taken under the provisions of section 3, sub-section (3), and section 18, sub-section (1), of the Ancient Monuments Preservation Act, VII of 1904. Under the provisions of sections 20 and 23 of the Act action was, however, taken in respect of the old Fort of Tabu in the Magayi Forest Reserve, Taikkyi Township, Hanthawaddy District, and of the old Fort of Myodwin in the Kan-u, Myodwin and Letpadaw Village-tracts of the Gyobingauk Township of the Tharrawaddy District. The schedule attached to the Notifications is as follows (*vide* General Department Notifications Nos. 310 and 311, dated the 12th October 1911):—

Schedule.

Serial No.	District.	Township.	Town, Village-tract or Circle.	Description or Boundaries of the Local Area.
1	2	3	4	5
25	Hanthawaddy	Taikkyi ...	Tabu Circle ...	The area within the walls and the area outside the walls to a distance of 100 yards measured from the summit of the walls of the old town or fort of Tabu.
26	Tharrawaddy	Gyobingauk	Kan-u, Myodwin, Letpadaw.	The old wall of Myodwin Fort comprising— *On the North.*—Plot Nos. 1825, 1763, 1231, 3493 and 3494 of Myodwin *Kwin* No. 267. *On the East.*—Plot Nos. 3310, 3312 and 3314 of Letpadaw *Kwin* No. 268. *On the South.*—Plot Nos. 3491, 1429, 1427 and 3001 of Myodwin *Kwin* No. 267. *On the West.*—Plot Nos. 1968 and 1995. NOTE.—The survey plot numbers quoted are taken from the survey map of 1910-11.

Fresh action to be taken under the Act.

15. With a view to have action taken under the same sections of the Act, the Deputy Commissioner, Pegu, was addressed regarding the environs of the Shwehmawdaw and Shwegugyi Pagodas. The former area should include the sites of the *tazaungs*, *zayats*, *theins*, *kyaungs*, and other subsidiary buildings, which form the appurtenances of the Pagoda, and which are situated below the Pagoda Hill, together with a suitable frontage, and the locality where Maung Aung Min desired to excavate for treasure (*vide* paragraph 10). The latter area contains the ruins of buildings erected by Dhammachetī, King of Pegu, in the 15th century A.D., and their antiquarian value is enhanced by the Talaing inscriptions and glazed enamelled tiles found in the neighbourhood. The object of the King was to repeat the glories of Bodhgaya in India by depicting the "Seven Attitudes" (Sattaṭṭhāna) assumed by the Buddha during the process of attaining enlightenment.

Old walls of Myohaung, Akyab District.

16. For the construction of official quarters for the Divisional Forest Officer at Akyab, the Deputy Conservator of Forests, Arakan Division, applied to the Commissioner, Arakan, for permission to utilize some of the stones of the old walls at Myohaung. Owing to the want of funds and the scarcity of bricks, which could not be obtained except at prohibitive rates, there was a prospect of the construction of the building being postponed. The Commissioner granted the application and stipulated that a license for the removal of stone, in Form XXVII under Chapter IV of the Directions under the Lower Burma Land and Revenue Act, should be obtained from the Deputy-Commissioner, Akyab, and that the removal should be confined to the site of the new Hospital and School, where the stone would have to be cleared away in any case. The Deputy Commissioner then enquired whether, in the event of the stone removed from this particular site being insufficient for the purpose of the Deputy Conservator of Forests, there would be any objection to dismantling and removing stones from other portions of the walls. On the matter being referred to me, for opinion, I replied that there was no objection to the removal of the stone from the site of the new Hospital and School, where the building material in question would have to be cleared away in any case. Nor was there any objection, should the stone available proving insufficient, to dismantling and removing slabs from other portions of the walls, provided that the portions to be so dismantled were closest to the site of the Hospital and School, and provided also that no more stone was removed than was absolutely necessary. We had already arranged to preserve, in their entirety, the walls at Amarapura (Mandalay District), Halingyi (Shwebo District), and Taungdwingyi (Magwe District); and, in the present instance, an urgent administrative necessity was the only plea justifying any departure from our declared policy.

Unauthorized excavations at Hmawza.

17. Unauthorized excavations were made within the walls of the Peikthanomyo and close to the Fort walls at Hmawza. It was suggested to the Deputy Commissioner, Prome, that an enquiry might be made into these excavations, and that instructions might be issued by the Township Officer, Hmawza, to the Village Headmen under his control not to permit unauthorized excavations within their jurisdiction, and to report at once any such excavation discovered by them. It is necessary to provide against the spoliation of antiquarian remains, whose intrinsic value may be *nil*, but whose archæological importance may be high. The enquiry ordered by the Deputy Commissioner was still proceeding, when the year closed.

Conservation of Indian art and architecture by the India Society.

18. The India Society desired the Surveyors of the Archæological Department to photograph any interesting type of modern Indian buildings and to collect information regarding the principal craftsmen concerned in the design and decoration of such buildings. I reported to the Local Government that the scope of the Society appears to be confined to Indian art and architecture, and that one of its main objects is to register the names of skilled master-builders and artisans,

who are descendants of the builders of the famous Hindu and Mughal monuments. If my interpretation of the objects of the Society is correct, then it may be stated once for all, that there are no "interesting types of modern Indian buildings" in the districts of Burma. In this Province, the prevailing style of architecture is purely Buddhist, and is in a decadent condition. Owing to the absence of the caste-system, there are no descendants of master-builders and artisans, who are still following the profession of their ancestors. The Burmese buildings constructed during the last thirty years or more, are generally in a debased style, and do not seem to be fit objects for detailed architectural study. They are defective in ornamentation and decoration, because both the donors and artisans are devoid of artistic taste, and are only imbued with the notions of economy and utilitarianism.

Pagoda Trust Schemes.

19. It would be expedient if Deputy Commissioners took a friendly interest, in their private capacity, in the working of the Trust schemes of the Pagodas situated in their districts, especially with reference to the conservation of old monuments and the construction of new buildings in harmony with the indigenous style of architecture. The control of the Trustees is vested in the Buddhist community, which shows a lack of initiative, enterprise, and public spirit. In September 1911, Lieutenant-Colonel J. J. Cronin, I.A., Deputy Commissioner, Kyaukse, addressed me regarding the unsatisfactory working of the Trust scheme of the Shwethalyaung Pagoda, which was sanctioned by the District Court in 1898. No provision appeared to have been made for the election of new Trustees to fill vacancies or for the manner of election. The scope of the Trustees' jurisdiction over the Pagoda and the limits of the hill, on which the shrine stands, had not been defined, with the result that any one was at liberty to erect any building in any position, and the Trustees were unable to interfere or protect the beauty of the Pagoda hill from being marred by the construction of unsightly edifices. Nor were they able to insist on new buildings being erected in accordance with a general scheme or programme. Matters reached an acute stage in March 1912, when collections of money were made by outsiders and covered causeways were constructed on the hill, without the knowledge or sanction of the Trustees. I was invited to visit Kyaukse and settle the points at issue. I availed myself of the invitation and convened a public meeting, at which four additional Trustees were nominated, and the differences between the various sections of the Buddhist community were settled in an amicable manner. It is hoped that the settlement will prove to be of a permanent nature.

Collection of relics at Sagaing.

20. The Burma Railways Company desired to construct a Railway bridge across the Irrawaddy river from the Amarapura Shore to Sagaing. On the Sagaing side, in order to provide for the approaches of the bridge, the sites of the Yan-aungmyin, Shwepyi-seik-u, Payapyu, and Shwepaya Pagodas were acquired under the Land Acquisition Act, and a suitable compensation was paid to the local elders for the removal of the shrines elsewhere. The Pagodas were demolished, and the relics obtained from them were deposited in a new building, which was formally opened in December 1911.

SECTION V.

Accounts of Detailed Surveys and Excavations.

Excavations at Hmawza.

21. During the cold season of 1911-12 excavations were conducted at the following sites: —

(i) near the Bawbawgyi Pagoda; (ii) in the vicinity of the Payagyi Pagoda; (iii) at the Pyudaik; and (iv) at the North Zegu Pagoda in the Taunglônnyo village.

Excavation near Bawbawgyi.

22. Here a quantity of bone-ash was found, indicating that the locality was also used as a cemetery (*vide* paragraph 21 of my Report for the year ending 31st March 1911).

Excavation near Payagyi.

23. The most valuable find of the season was discovered near Payagyi. At a spot, which is 220 feet to the south of the Pagoda, were found two stone reliquaries, arranged side by side, each inscribed with a line of legend in the Pyu character. Close by, were also found a few terra cotta votive tablets bearing the effigy of the Buddha in different *mudrās*.

Excavation at Pyudaik.

24. A mound, 12 feet in height, was broken into and a ruined pagoda, which had been demolished for treasure, was exposed to view. Among the *débris*, were found two bricks bearing numeral figures, a block of laterite stone, the lid of a large stone jar, and the jaw bones of an animal, probably of the bovine species. Near by, were also found four large stone basins of an octagonal shape.

Excavation at North Zegu Pagoda.

25. The Pagoda has been in ruin for thirty years or more, and there is no local tradition attached to it. On exposure, it was found to be a square temple, in which a Gothic arch gives access to the sanctum. Neither its age nor its history has yet been determined.

SECTION VI.

Account of Conservation Works proposed, carried out, or in progress, and of the expenditure incurred on them.

Imperial Subsidy.

26. During the year 1911-12, the Imperial subsidy granted by the Governmen of India for archæological expenditure in Burma amounted to Rs. 5,000, the grant-in-aid for th previous year being Rs. 10,000.

Sanctioned programme of archæological works for 1911-12.

27. The total amount available for archæological expenditure was Rs. 20,000 which was made up of Rs. 5,000, Imperial Subsidy and Rs. 15,000; Provincial allotment. The estimate cost of carrying out the works set forth in the following programme was Rs. 23,688:—

	Rs.
(1) Wages of the care-taker for the old Portuguese Church, Syriam	144
(2) Annual repairs to Palace Buildings, Mandalay	3,500
(3) Annual repairs to *pyatthats* on Fort Walls, Mandalay	1,500
(4) Annual repairs to tombs of ancient Kings and Queens of Burma at Amarapura and Mandalay	200
(5) Annual repairs to Salin Monastery, Mandalay	100
(6) Annual repairs to Taungthaman-Kyauktawgyi Pagoda at Amarapura ...	100
(7) Annual repairs to Shwenandaw *kyaung*, Mandalay	100
(8) Annual repairs to Pangôn and Shwedaik, Amarapura	100
(9) Annual repairs to Thudama *kyaung*, Mandalay	100
(10) Annual repairs to Atumashi *kyaung*, Mandalay	80
(11) Annual repairs to Tawyagyaung Pagoda, Mandalay...	50
(12) Annual repairs to tomb of King Mindon's mother, Amarapura	200
(13) Annual repairs to Queen's Monastery, Mandalay	100
(14) Annual repairs to Taiktaw Monastery, Mandalay	250
(15) Special repairs to Taiktaw Monastery, Mandalay	250
(16) Annual repairs to Sangyaung and Mèdaw *kyaung*, Amarapura ...	100
(17) Annual repairs to Tupayôn Pagoda at Sagaing	150
(18) Annual repairs to Tazaung and Bell at Mingun	100
(19) Annual repairs to Pôndawpaya at Mingun	100
(20) Annual repairs to Ôkkyaung at Ava	150
(21) Annual repairs to Watch Tower at Ava	50
(22) Annual repairs to Sinbyumè Pagoda at Mingun	200
(23) Clearing jungle around the Pagodas at Tagaung, Ruby Mines District ...	240
(24) Wages of durwans and annual repairs to Pagodas, Pagan	2,800
(25) Renewing roof of the Thudama Kyaung Mandalay	1,407

	Rs.
(26) Conservation of the Shwezigôn Pagoda, Kyauksè	1,102
(27) Excavation of the Eastern Petleik Pagoda, Pagan	1,782
(28) Continuation of Special repairs to the Bawbawgyi Pagoda, Hmawza, Prome District	2,872
(29) Special repairs to the Lemyethna Pagoda at Hmawza, Prome District ...	184
(30) Special repairs to the Palace Buildings at Mandalay	5,107
(31) Conservation of the Shwegaungdaw Pagoda, Kyauksè	331
(32) Survey of certain Pagodas in Kyauksè District and preparation of plans of Chanthaya, Nandayè and Lethi Pagodas	110
(33) Providing notice boards to the apartments of the Mandalay Palace ...	129
Total ...	3,688

Programme of works proposed for 1912-13.

28. The following are works to be begun and carried out in 1912-13:—

	Rs.
(1) Wages of care-taker for the Old Portuguese Church, Syriam	144
(2) Annual repairs to Palace Buildings, Mandalay	3,500
(3) Annual repairs to *pyatthats* on Fort Walls, Mandalay	1,500
(4) Annual repairs to tombs of ancient Kings and Queens of Burma, at Amarapura and Mandalay	200
(5) Annual repairs to Salin Monastery, Mandalay	100
(6) Annual repairs to Taungthaman-Kyauktawgyi Pagoda, Amarapura ...	100
(7) Annual repairs to Shwenandaw *kyaung*, Mandalay	100
(8) Annual repairs to Pangôn and Shwedaik, Amarapura	100
(9) Annual repairs to Thudama *kyaung*, Mandalay	100
(10) Annual repairs to Atumashi *kyaung*, Mandalay	80
(11) Annual repairs to Tawyagyaung Pagoda, Mandalay	50
(12) Annual repairs to tomb of King Mindon's mother, Amarapura ...	200
(13) Annual repairs to Queen's Monastery, Mandalay	100
(14) Annual repairs to Taiktaw Monastery, Mandalay	500
(15) Annual repairs to Sangyaung and Mèdaw *kyaung*, Amarapura ...	100
(16) Annual repairs to Tupayôn Pagoda, Sagaing	150
(17) Annual repairs to Tazaung and Bell, Mingun	155
(18) Annual repairs to Pôndawpaya, Mingun	175
(19) Annual repairs to Ôkkyaung, Ava	250
(20) Annual repairs to Watch Tower, Ava	50
(21) Annual repairs to Sinbyumè Pagoda, Mingun	200
(22) Annual repairs to Alaungpaya's Tomb, Shwebo	50
(23) Clearing jungle around the pagodas at Tagaung, Ruby Mines District ...	240
(24) Wages to durwans, Pagan	1,284
(25) Annual repairs to Pagodas, Pagan	2,000
(26) Special repairs to Palace Buildings, Mandalay	5,107
(27) Special repairs to Taiktaw Monastery, Mandalay	2,381
(28) Special repairs to Tomb of King Mindon's mother, Amarapura ...	550
(29) Special repairs to *Pyatthat* of Sangyaung Monastery, Mandalay ...	2,100
(30) Erection of a masonry shed for inscription stones near Tupayôn Pagoda, Sagaing	5,513
(31) Special repairs to Nathlaunggyaung Temple, Pagan	2,972
Total ...	30,051

Towards this estimated expenditure, a sum of Rs. 20,000 has been provided in the Provincial Public Works Department Budget, and an application has been made to the Director-General of Archæology in India for an Imperial grant-in-aid of not less than Rs. 10,000.

Amount expended on archæological works.

29. Appendix C shows, in detail, the expenditure incurred in 1911-12, namely, Rs. 18,652-4-5, that incurred in the previous year being Rs. *41,723-8-0.

* Revised figures.

SECTION VII.

Notice of Subordinates and their work, and of the changes in personnel.

Service of Subordinates.

30. Maung Mya, Architectural Surveyor, was granted leave for one year and nine months, with effect from the 1st July 1911, and Maung Sein, Sub-Overseer, second grade, in the Public Works Department, was appointed to officiate for him. Maung Myè, Second Burmese Writer, died on the 5th July last, and Maung Pyo, English Copyist, was appointed to succeed him. The health of the clerks continued to be indifferent.

Archæological Scholarship.

31. The scheme of awarding archæological scholarships was sanctioned for India in 1903, and for Burma, in 1907, the first of these annual scholarships being tenable from the 1st August 1909. In 1909, only one candidate applied for the scholarship, and he was not nominated, because he was not fully qualified. In 1910, there were two applicants, one of whom was nominated; but he resigned his scholarship, after holding it for only three months. Since then no applications for the scholarship have been received. In Burma, there is neither a leisured nor a learned class; the majority of the Burmans are petty traders, peasant proprietors, or subordinate officials; and love of learning for learning's sake has never been crystallized into a tradition. The conditions of Burma are quite different from those of India. The standard of education is much higher in India, while the cost of living is much cheaper. In India, there is a wider area to select from, there being a population of over 300 millions and five well-equipped Universities, with an annual outturn of about 3,000 graduates. The population of Burma (excluding the Shan States) is scarcely 10 millions, and the annual outturn of graduates has never exceeded, or is likely to exceed, a dozen at most. Moreover, under the rules framed by the Local Government, local graduates are appointed Myoôks on probation on Rs. 100 per mensem. In a short time, they are confirmed, and their monthly salary is raised to Rs. 150. In due course, if they render good service, they rise to Rs. 800 a month. In these circumstances, the monthly value of the scholarship now offered, namely, Rs. 100, does not appear to attract qualified candidates, who are prepared to devote themselves to Oriental learning. The value of the scholarship should, therefore, be raised to, at least, Rs. 150 per mensem. On being consulted on the matter, Mr. M. Hunter, M.A., the Principal of the Rangoon College, replies as follows: "I do not see any prospect of making the archæological scholarship more attractive for Burman students, because it offers no opening for a future career, except, occasionally, a poorly paid clerkship in the Archæological Department. Burman students have, one and all, their living to earn; they, therefore, turn naturally to a field, where there is some prospect of advancement; and it seems to them that, as far as their future is concerned, it is a waste of a year to take a scholarship of this kind. It might be taken occasionally, if the value were enhanced, but that would, in my opinion, be simply throwing money away in giving youths a slight training in a subject, in which they would never afterwards take any direct interest, while, during the year they held the scholarship, they would do as little work as possible, knowing that, at the end, they were to take some other calling. In a small department, like the Archæological Department, there can rarely be a good opening for a future career, and the only class of students, who are, in any way, fitted for the scholarship (*i.e.*, students who have passed the B.A.) find, at present, lucrative posts, with good prospects, very readily." In the circumstances cited above, there appear to be two alternative courses for adoption: (i) to enhance the value of the archæological scholarship; or (ii) to abolish it and appoint an Assistant Superintendent on a suitable salary, as in the Archæological Circles in India. On the whole, the latter alternative would be the more practicable of the two, because, during the next decade or two, it is scarcely likely that local graduates would apply for the scholarship with the intention of holding it for any length of time.

SECOND PART.

SECTION I.

Full account of works of restoration and preservation of important buildings and sites, of excavations and fresh discoveries.

Conservation at Hmawza.

32. Conservation works were continued at the Bawbawgyi, Bèbè and Lemyethna Pagodas at Hmawza in the Prome District. In the case of the Bawbawgyi, attention was mainly devoted to the restoration of the first two terraces; and, in the case of the two other shrines, the repairs were of a minor nature

Excavation at Pagan.

33. The terra cotta plaques representing scenes in the *Jātaka* stories were excavated at the Eastern Petleik Pagoda, Pagan. A monograph is under compilation on the terra cotta plaques of the Western Petleik Pagoda; and the comparison of the two sets of plaques will be useful in determining their probable age and the nature of the religious influence prevailing at the period.

Excavations at Hmawza.

34. Excavations were continued on this site; and it is for consideration whether they should be carried on next cold weather.

A fragmentary inscription in Pāli.

35. In paragraph 36 of my Report for 1910-11, the discovery of two fragmentary inscriptions in Pāli at the Bawbawgyi Pagoda was mentioned. During the last open season, a third fragment was found, which fits into the other two. These three fragments have been pieced together by M. Finot of Paris, who reports on them as follows :—

"A few weeks ago, my friend Mr. Blagden sent me the *estampage* of an inscribed fragment found at Hmawza desiring me, on your behalf, to try and decipher it. I did my best to comply with his request, rather hurriedly. But then he called my attention to two other fragments discovered before on the same spot, which, he thought, might, perhaps, help to the elucidation of the new one. This suggestion proved very happy. Being put side by side, the three fragments turned out to tally perfectly well and give a running text. This text I tried to find out in the Piṭakas, but with no success. Nevertheless, Mrs. Bode has pointed out to me a passage of the Aṭṭhasālinī, which, though different from the Hmawza text, is clearly akin to it and has helped much to the right understanding of it. I send you my transcription which, I hope, proves beyond doubt the flourishing state of Pāli literature in Lower Burma at such an early date as the Vth and VIth century (for, as to the date, I quite endorse your opinion)".

Transcription of the Pāli fragments found at Hmawza.

The three fragments found at Hmawza contain a Buddhist text in Pāli Whether it is extracted from the Suttapiṭaka or from the Abhidhammapiṭaka or perhaps, from an Aṭṭhakathā, is not clear. The writing may be safely ascribed to the Vth or VIth century of our era. Undoubtedly the order of the fragments was as follows :—

* * * *

Text.

(1) nā samphus (i) tattaṁ vedanakkhandho saññakkhandho saṅkhārak khandho.

(2) di (ṭṭh) i vipphanditaṁ diṭṭhi ayaṁ vuccati salāyatana (?) paccayā phass tattha katam (ta) [pha] ssapaccayā vedanā iyaṁ ceta [s] i [kā].

(3) Saññojanaṁ gā [ho] pāṭiggāho abhiniveso parāmāso kummaggo.

Translation.

(1) . . . the being brought into contact, the state of having been brought into ouch with. The Vedanakkandha, Saññakkhandha, the Saṅkhārakkhandha (2) cuffling of opinion : this is called *diṭṭhi*. From the six senses springs contact? t is mental . . . (3) . . . thus fetter (of opinion), the grip and tenacity, the nclination towards it, the being infected by it, thus by-path. . . .

Discovery of two inscriptions in Pyu.

36. Two stone burial urns were found at a distance of 220 feet to the south of the Payagyi Pagoda at Hmawza near Prome. The bigger is on the left of the smaller : the left, according to the Chinese, being the side of honour. The bigger appears to have been rifled before, and contains nothing but red earth. The smaller contains white pebbles, bone-ash, and red earth. The urns apparently ontain the ashes of a King and his Queen. It is a curious custom, which is ot now in vogue, of turning the sacred precincts of a pagoda into a cemetery. Both the urns are inscribed with legends in the Pyu character ; and *estampages* f them were sent to Mr. C. O. Blagden, London, who has furnished me with reliminary reports. He says the new Pyu find is very important. Each inscrip- ion begins, after the introductory punctuation-flourish, with the words tda : ba : neaning apparently "Sovereign lord" (Myazedi has them in the opposite order, ' the lord king," or as we should say " His Majesty the King "). The name of the egendary Duttabaung of Śrī Kshetra may possibly be no more than the Pyu title in uestion. * In the Pegu Rajawang, the name is spelt *Tatdabamn* (*a* being pronoun- ed like *aw* in *law*). In the first part of each inscription occur the syllables *vi kra ra*. These must be either part of the royal name or a reference to the Vikrama ra. At present there is little prospect of making a complete interpretation of oth epigraphs. But if a few more such urns turned up, the variants would, per- aps, enable us to see what was " common form " and what was individual state- nent of date, age, length of reign, name and the like. One definite result seems, owever, to emerge from the latest find (taken together with the previous ones in he same script). The language, whether we name it " Pyu, " or what we please, hich is used in these inscriptions, was the language of the district of Prome, and he language, in which the ruling chiefs of that region had their funeral epitaphs et up. That is now an established fact ; whereas, on the previous evidence alone, : was merely a reasonable hypothesis. In other words, prior to 1000 A.D., there vas between the Talaing States of the Delta and the Tenasserim side on the one and and the Burmese State of Pagan on the other a third intervening nation with ts centre at Prome, which was neither Burmese nor Talaing, but probably distantly elated to the Burmese and representing an earlier wave of Tibeto-Burman mmigration from the far North. It received its Hindu culture through the Talaings of the Delta ; but, for some centuries, managed to keep itself practically ndependent of both its neighbours, North and South, though it seems to have een occasionally overrun by the Talaings. The ancient floating legends of an old Kingdom at Prome are, therefore, confirmed in a most remarkable manner by the pigraphic evidence now brought to light. Having regard to the very archaic haracteristics of some of the letters of the Pyu alphabet, it would not be surprising f Indian civilization had reached Prome, in the first, second or third century A.D.

Mr. Venkayya, the Government Epigraphist, reports that, of the inscription n the bigger reliquary, six letters may tentatively be read as " Hari-vikra-ma-ba," hich may be the name of a king. On the smaller reliquary the following letters nay be read : " [S] i-ha vikramaba," which may also be the name of a king. The alphabet is, no doubt, of Indian origin, and may belong to the 5th century A. D. Very probably, the bearers of the names Hari vikrama and Siha-vikrama, the uffix " ba " apparently signifying " lord " in Pyu, were brothers rather than usband and wife. It is a most remarkable fact that the fragmentary Pāli inscrip- ion mentioned in paragraph 35 and the Pyu legends incised on the two stone eliquaries should belong approximately to the same century, namely, the 5th entury A.D., and it is extremely gratifying to be able to push back the time-limit f authenticated Burmese history, based on epigraphic evidence, to such an early ate. In other words, the excavations at Hmawza have enabled us to push back

such a time-limit by six centuries, that is to say, from the eleventh to the fifth century of the Christian era.

Pyu Inscription at Amarapura.

37. About a hundred years ago, King Bodawpaya ordered lithic inscriptions from various parts of the country to be collected at Amarapura. In that collection an epigraph in the Pyu character was found, and *estampages* of it were submitted, for examination, to the learned Government Epigraphist and Mr. C. O. Blagden. The former scholar has replied as follows: "I have studied the impression and the photograph very closely and find that the language is foreign to me. The alphabet is, however, Indian and reminds one of the two inscriptions of Mādhaniputa Purisdata from Jaggayapeta (in the Kistna District) published in Dr. Burgess's *Buddhist Stūpas of Amaravatī and Jaggayapeta*, page 110 and plates LXII and LXIII. The inscription may belong to about the fourth century A.D. Thus the writing is older than the Maunggan gold plates assigned to the fifth century A.D. Both these records form an important link in the history of the Burmese script, and it is interesting to note that the writing in both of them resembles the alphabet used in the Telugu country in ancient times." It is a remarkable fact that the Pyu script has some affinity to ancient Telugu. Most probably, the Pyu received their letters, religion, and civilization mainly from the Dravidians of the Telugu country. This clue may, perhaps, be followed with the fullest advantage.

Alternate supersession of Pāli by Sanskrit and *vice versa*.

38. In paragraph 51 of my Report for 1910-11, was discussed the question of the priority of the introduction of Sanskrit into Burma Proper (*i.e.*, the State of Pagan). The recent discovery, at the Bawbawgyi Pagoda, of three fragmentary inscriptions in Pāli belonging to the 5th—6th century A.D., would appear to indicate the co-existence of both languages at Prome and the alternate supersession of the one by the other. I have accordingly suggested to M. Finot the discussion, in the pages of the Journal Asiatique, in consultation with Mr. Blagden, the question of the co-existence of both the Sanskrit and Pāli versions of the Buddhist Scriptures, in India and Burma, in the 5th—7th centuries of the Christian era, and how, in the 8th—11th centuries the Pāli version was superseded by the Sanskrit. In the 8th—9th centuries A.D., there was, in India, a revival of Hinduism and Sanskrit learning; and probably, during that period, Buddhism was submerged and found a home in the adjacent countries. Kumārila and Sankara Achārya, the great Hindu Reformers, rose during that period. This is a most fascinating subject, and Mr. Blagden probably possesses useful evidence from the Talaing epigraphs, upon which he is, at present, engaged. A similar condition of things in India or Ceylon would naturally reflect on Burma. The superimposition of Sanskrit over Pāli, and then of Pāli over Sanskrit would present the features of a geological stratification. For the study and classification of each stratum, ample materials ought to be forthcoming in Europe; and Professor Senart and Professor Rhys Davids, our greatest authorities on Buddhism and Pāli, will have something to say on the subject.

Stone basins discovered at Hmawza.

39. Near the outskirts of Peikthanomyo and also within the limits of the Pyudaik at Hmawza, were discovered six stone basins or troughs. They are fashioned out of some igneous rock, which is not found in the neighbourhood or country itself. It is dark-blue in colour, is hard in texture, and is very close grained. Each basin is made up of two parts: the upper, which is circular, and is shaped like the inside of a Buddhist alms-bowl; and the lower, which is octagonal in form, and measures one foot and eight inches across. Each side of the octagon is two feet in length. There is a neck supporting the basin, which is six inches in height and two feet in diameter. There are no stands or plinths attached to the basins: they rest immediately on the bare ground. The problem for solution is the probable use to which these basins were put. They could scarcely have been used as receptacles of offerings made to the images of the Buddha, because they are not placed on an elevation, and because there are no remains of pagodas or temples in the vicinity. Nor could they have been used for the storage of water for drinking or bathing purposes either for men or beasts, because their capacity is extremely limited. The remarkable fact is that these

basins are found in pairs, and are placed side by side. If they were not used in Buddhist worship, could they have been connected with Hinduism? Could they have been dedicated to the use of the Hindu deities: Siva and his Consort Kalī, or Vishnu and his Consort Lakshmī? I am inclined to think that these huge stone basins formed, at one time, part and parcel of a Hindu temple, which, being built of wood, has disappeared. The Hindu gods are supposed, at stated times, to retire to sleep, to get up from bed, and to perform ablutions. Could these basins have been used for the ablutionary ceremonies of the Hindu gods? Do similar utensils exist in India, and are they dedicated to a similar purpose? These questions have been submitted to the Government Epigraphist for favour of solution.

Terra cotta tablet with Sanskrit legend found at Hmawza.

40. The fragment of a terra cotta tablet bearing a Sanskrit legend was found at the Bawbawgyi Pagoda, Hmawza, by Maung Po Cho, Sub-Overseer, and was submitted, for examination, to Mr. Venkayya, the learned Government Epigraphist, who writes as follows: "I have again spent some time over the votive tablet. The result is, however, not very encouraging as I am still not quite sure of the reading. But it now seems to me that the most probable reading is: Machchakadānapati-Vigahā-rājā-śrī. There is one more symbol at the end of the line, which is partially damaged. It is also possible there are more letters or symbols lost. If the former is true, it may be assumed that 'Machchakadāna' was the name of some locality, town, province, or kingdom. Its ruler would, in that case, be Vigahā-rājā, though one would, under ordinary conditions, expect the syllable Śrī before the name and not after it." Neither the locality, "Machchakadāna," nor its King, "Vigahā-rājā," has yet been identified. Both names appear to be foreign to Burma.

SECTION II.

The epigraphical, numismatic, exploratory, and other work of the Department, and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected. (A brief reference only is made to subjects on which special reports have been contributed to the General Archæological Report.)

41. In paragraphs 46—49 of my Report for 1910-11, a reference was made to the Talaing researches of Mr. C. O. Blagden, who now contemplates to publish a collection of Talaing inscriptions with transliteration, translation, notes, glossary, etc., accompanied by illustrative plates. Such a work would be expensive to produce and not profitable from a commercial point of view. It is hoped that the Government of Burma will liberally subsidize the undertaking. It has been suggested to Mr. Blagden to publish the Pāli-Talaing Vocabulary, a copy of which was procured, through me, from Professor Huber of Hanoi.

Identification of Sisīt with Prome.

42. In paragraph 46 of my Report for 1909-10, Sisīt was identified with Prome. This identification is now corroborated by Mr. Blagden, who writes: "whereas in the Shwezigôn group above collated, the town to be founded is called Sisīt, here it is called, Śrī Kshetra or Śrī Kshet. I incline to the view that Sisīt is merely the popular pronunciation of Srī Kshet. Certainly the same place is intended, and that place is, no doubt, Prome."

No epigraphs antedating Kyanzittha.

43. So far, the quadrilingual Myazedi stone, dated 1112 A.D., contains the oldest Burmese inscription at Pagan. Probably, there are no epigraphs antedating the reign of Kyanzittha (1084—1112 A.D.). The Talaing inscriptions, so far as they have been examined by Mr. Blagden, appear to support this view.

Kyanzittha's inscriptions are in Talaing.

44. No Burmese inscription has been ascribed to Kyanzittha. All his epigraphs are in Talaing; they contain variant versions of the Rishi Bisnū legend, and they illustrate the extraordinary trouble taken by the King to

disseminate throughout his Kingdom this legend of his great destiny. This fact shows that the Talaings of that period were better off than the Burmans in possessing practised draftsmen and scribes; in other words, they were more highly civilized. There appears to be another reason why that King should prefer to have his inscriptions incised in Talaing rather than in Burmese. In paragraph 47 of my Report for 1910-11, a reference was made to the Chola conquest of Pegu in 1025—27 A.D. That foreign domination dispersed the Talaing nobles and scribes, and made them attach themselves to Kyanzittha, who was turned into a national hero and rallying point for the gathering clans, whose sense of nationalism aspired to throw off the foreign yoke. So there seems to be a political reason why the King should assiduously set up inscriptions broadcast over the land depicting his great destiny. A similar event happened in the 18th century A.D., when Ava was overrun by the Talaings. The nobles and scribes of Ava then fled to Shwebo and sought refuge under Alaungpaya, who constituted himself the champion of the Burmese race and the restorer of its fortunes.

45. A number of Talaing epigraphs were sent to Mr. Blagden for examination. Of those numbered 9, 10 and 16(*b*), he writes: "where they run parallel is in their account of the Rishi Bisnū legend. This is, though shorter, a more fully developed form than that of the Shwezigôn record, for it pursues the hero into the dim past of the Buddha Kassapa's time and apparently traces his several re-incarnations. In one case, he seems to have been born into the family of the kings of Pāṭaliputtanagar (Patna). Then, later on, he was born again into the family of Rāma of Ayuddhya, and, later on again, in the Buddha Sakyamuni's time, he was the Rishi Bisnū. Then follows the legend, as in the Shwezigôn record, subject only to verbal variations, except that the prophecy is made to Ananda only, and the long story of Gawampati going and telling it to Indra is omitted. But the prophecy is substantially the same, namely, that the Rishi Bisnū is to die and go to Brahmaloka, after having in the year of Buddha's *Nirvāna*, founded Śrī Kshet with the assistance of Gawampati, Indra, Bissukarmma and Katakarmma-Nāgarājā; that the *devas* of Brahmaloka are to urge him to go down to earth again in order to be a *dhammarājā*; and, accordingly, 1,630 years after Buddha's *Nirvāna*, he is to become king in Arimaddanapūr, where he does the usual things in the way of upholding religion, virtue, and the prosperity of the people. In all his previous incarnations, he had led a pious life, giving happiness to his fellow men, making offerings, keeping the commandments, and performing all sorts of meritorious acts."

Rishi Bisnū legend.

46. The Talaing epigraphs now examined state that Prome was founded in the first year of the *Nirvāna* of the Buddha. The *Hmannan Yāzawin* or "The Chronicles of the Burmese Kings" records that it was founded in the 101st year of the Buddha's *Nirvāna*, thereby showing a difference of exactly a century in the dates as recorded in the Talaing and Burmese annals. In this matter, the Talaing traditions and annals appear to be more ancient and reliable than the Burmese records.

Difference in date of foundation of Prome.

47. The Talaing inscriptions state that Prome was founded by Rishi Bisnū, who was the embryo of Kyanzittha, and that he was assisted by Gawampati, Indra, Bissukarmma and Katakarmma-Nāgarājā. The persons mentioned in the *Hmannan Yāzawin* are: Gawampati, the Rishi, Indra, Nāga, Galôn (Garuḍa), Chandī, and Pārameswāra. In the Burmese list, the name of the Rishi is not given, and additional names are inserted. The mention of Chandī and Pārameswāra indicates traces of the Siva cult, as evidenced by the archæological finds which were recently discovered at Hmawza. Nor is the name of the Nāgarājā set forth. In this case, too, a greater amount of credence should be attached to the Talaing version of the tradition.

Founders of Prome.

48. The Talaing epigraphs numbered 1, 2, 6 and 7 record a great function—the consecration and dedication of a great religious building. The function lasted a number of days, and the precise moments of time, when particular objects were treated in particular ways, are carefully recorded by *Nādī* (and sometimes

Dedication of the Ananda Pagoda, Pagan.

Pāt), and occasionally the week-day, *Nakshatra*, *Lagna* and month being also given. Kyanzittha is mentioned by name (Tribhuwanāditya-dhammarājā) as the king, who presides in person over this great ceremonial. He arrives riding on an elephant, and the Brahmin astrologers, Buddhist monks and the rest attend on him and carry out their several duties under his personal supervision. The sacred white elephant (who has a long name beginning with Erāwan) is also present, fully caparisoned with every kind of ornamental trappings, which are gilt and adorned with gems of various kinds, and there is also a riding horse with trappings similarly gilt and jewelled. It is noteworthy that, within the precincts of the Ananda Pagoda, no inscription, either in the Burmese or Talaing character, has been found *in situ*. The ceremonial described in the Talaing epigraphs can refer to no other building but the Ananda Pagoda at Pagan, whose architectural beauty and collection of sculptures and terra cotta tablets bearing Talaing legends constitute one of the chief glories of the undivided rule of Kyanzittha over the Burmans of the Upper reaches of the Irrawaddy and the Talaings of the Delta. According to a Burmese oral tradition, when the Ananda Pagoda was completed, Kyanzittha inspected it riding on a white elephant and he had the architect killed lest any similar edifice should be erected by any of his successors.

A King of Pagan restores buildings at Bodhgaya.

49. The second Talaing inscription found at the Shwesandaw Pagoda, Prome, deals *inter alia* with the relations between a king of Pagan and a Cholī Prince. It records the restoration by the King of Pagan, at his own expense, of the Śrī Vajrāsna at Bodhgaya, and an endowment of the same for the purpose of perpetually burning tapers there, etc. It is also stated that "the great sacred buildings set up by King Dharmmasoka, which were old and had fallen into ruin, the King (of Pagan) restored anew, finer than before."

Living representative of Pyu.

50. Sometime ago, Mr. Blagden asked me whether there was any living representative of the ancient Pyu language. It appears to me that *Kadu* is that representative. It is still spoken in the Katha District of Upper Burma. The *Kadus* were settled in the Chindwin Valley, where they developed their civilization, which was derived from Northern India through Assam and Manipur. They then moved to Halingyi in the Shwebo District and also to Tagaung, while one branch migrated to Taungdwingyi and Prome. Owing to perpetual wars, and reciprocal extermination for centuries, the *Kadus* have now been reduced to the status of one of the "broken tribes" of Burma, and it is scarcely to be expected that they are still cognizant of their high culture and destiny in the past.

Numismatics.

51. In paragraph 57 of my previous report, a reference was made to eight coins belonging to the Phayre Provincial Museum, which were sent to the Superintendent, Indian Museum, Calcutta, for examination. They were passed on to the Director-General of Archæology, India, who reports as follows:—"The gold coin is of Gangeyadeva of the Chedi dynasty of Dahala. The figure on the obverse is that of Lakshmī (V. A. Smith, *Indian Museum Coin Catalogue*, Volume I, page 252, Nos. 1—9). The five silver coins were minted at Lakhnau (modern Lucknow) by the earlier Nawab Vazirs in the name of the titular Emperor Shah Alam II, and in his 26th regnal year, but with widely differing Hijrā years. This shows that the allegiance of the Nawab Vazirs to the Emperor had become lax. The two copper coins are of Ibrahim Shah of the Shargi dynasty of Jaunpur (H. N. Wright, *Indian Museum Catalogue of Coins*, Volume II, page 208, Nos. 2—7). Eleven coins belonging to the same Museum (three silver, and eight copper) were sent to the Director-General of Archæology for examination. No report has yet been received on them. A silver coin of Burmese mintage was found buried in the river bank near Sitkôn village in the Minbu District, and was sent to me for examination. This is a Burmese rupee coined by King Mindon, as an act of sovereignty, when he became King, in 1852, after a successful rebellion against his elder brother, Pagan Min, who had the temerity to declare the Second Anglo-Burmese War. On its obverse face is depicted a peacock with the legend ဆန်ဒကော် or the "Royal Emblem."

The reverse face bears the following :—

ရတနာပုံနန္ဒြဖြည့်ဆည် ၈ ဆုံးခဲ့၏ ၁၂၁၄။

" Yadanābôn, the Royal capital, valued as one rupee ; 1214 (1852A.D.)." In October 1911, 26 coins belonging to the same institution (16 silver and 10 copper) were sent to the same officer for classification. The classification was undertaken by Pandit Daya Ram Sahni, M.A., Curator of the Lucknow Museum, who reports as follows :—

" Five of the silver coins belong to the reign of Shāh Ālam II, and were struck at Bareli Qita. But though they bear the name and date of that King, they are later than the introduction of British rule in Rohilkhand and must have been issued under British authority (Wright's *Mughal Emperors of India*, page xxxiv). The dates of these coins range from 1216 A.H. (1801 A.D.) to 1230 A.H. (1814 A.D.). It is to be noted that the regnal year 37 is recorded on the reverse of all these specimens irrespective of the Hijrā dates. . . . . The remaining eleven silver coins are also of Shāh Ālam II's coinage and were issued from Farrukhābād called Ahmadnagar-Farrukhābād on the coins. Nos. 6 and 7 were struck in the years 1197 and 1198 A.H., the corresponding regnal years being 23 and 25 respectively. The dates of the remaining nine coins (Nos. 8 to 16) range from 1212 to 1220 A.H. The regnal year, however, is 39 on all of them irrespective of the Hijrā dates . . . . . The ten copper coins were struck by Sikandar Shah II Lodī, King from A.H. 894 (1488 A.D.) to A.H. 923 (1517 A.D.) The mint is not indicated on them."

Two silver and fourteen mixed metal coins were received from the same institution and were forwarded to the Curator of the Lucknow Museum. No reply has yet been received. Before the close of the official year, eight silver coins were received from the Phayre Provincial Museum for classification. They still remain to be dealt with.

Reports on special subjects submitted to Director-General of Archæology.

52. The following special reports were submitted to the Director-General of Archæolog

Report on Conservation in Burma in 1910-11.

The total expenditure incurred was Rs. 41,723-8-0,* to which Imperial revenues contributed Rs. 10,000. The major portion of the allotment was expended on maintenance, and discrimination had to be exercised in the selection of monuments for special repairs. The special repairs to the Bawbawgyi Pagoda at Hmawza cost Rs. 3,098. The shape of the shrine is undoubtedly that of a *stūpa*, which approximates more to a Turanian tumulus than to a domical Indian or Sinhalese Dāgoba. The improvements and alterations to the Nanpaya Temple at Pagan were continued and completed at a cost of Rs. 6,926. It is built of stone, and its architecture and sculptures appear to be derived from India. In the same locality, Rs. 1,139 was spent on Kyanzittha's *Ônhmin* or Cave Temple. Its interest lies in its frescoes, which were painted in the 11th century A.D. The art of painting had not then reached a high state of development. The foot-prints of the Buddha are plain and bear no symbols, and this fact alone bespeaks the antiquity of the frescoes. At Mandalay, the centre of Burmese architecture in wood, Rs. 12,607* was expended on the special repairs to the Thudama and Patan *zayats* at the foot of the Mandalay Hill, and Rs. 2,963* on the Sangyaung Monastery. These structures were constructed in the time of King Mindon (1852-1878), and the style of architecture possesses a quiet dignity and good finish, which are absent in later buildings.

Excavations at Hmawza in the Prome District.

For purposes of historical research, the discoveries made at Hmawza have established three most important facts: (i) That the North-Indian variety of Buddhism, whose vehicle was Sanskrit, prevailed at Prome ; (ii) that there was

* Revised figures.

intercourse between Prome and Northern India, when the latter was ruled by the Guptas (319—606 A. D.), whose toleration of Buddhism is wellknown; (iii) that authenticated Burmese history based on sculptures and inscriptions, which had hitherto been limited to the 11th century A. D., has now been pushed back for, at least, four hundred years, *i.e.*, to the 7th century A. D. The original capital of the Gupta empire seems to have been Pāṭaliputra, one of the strongholds of Buddhism and the seat of government of the great Asoka, and it is not improbable that Pāli studies were fostered side by side with the cultivation of Sanskrit. The medium of intercourse between Pāṭaliputra and Prome was apparently Arakan, which adjoins Eastern Bengal and Assam, the two latter countries having been reduced to the status of tributary States in the latter half of the fourth century A. D. The excavations were continued during the open season of 1910-11, in order to obtain data for pushing back, if possible, the period of authenticated Burmese history beyond the 7th century A. D. One other object I had in view was to secure additional evidence regarding the extinct Pyu language, which promises to open a new line of research. The most important of the finds consist of: (i) two fragmentary inscriptions in Pāli, whose script reminds one of the Kadamba script of the 5th century A. D., and which may be ascribed to the 6th—7th century A. D.; (ii) a small earthenware vase of almost classic pattern, measuring 5½ inches in height and 18 in circumference, and containing bone-ash, 5 silver coins, small pieces of Jadeite and inscribed gold and silver scrolls, which were crumpled and mixed up with mortar and gravel; (iii) a clay seal bearing the *linga* on its obverse face, which appears to be a Buddhist rather than a Sivaite symbol, and to indicate the complete and harmonious absorption by Buddhism, in the early centuries of the Christian era, of two rival and co-eval cults, namely, Saivaism and Tree and Serpent worship. The high antiquity of the clay seal may also be inferred from the entire absence of any human element on either of its faces. Vincent A. Smith says: "Images of the Buddha were not known in the age of Asoka (272-232 B.C.), and are consequently absent from his sculptures. The Teacher is represented by symbols only: the empty seat, the pair of foot prints, and the wheel.*" According to Fergusson, "It may become a subject of an interesting investigation to enquire whether the Greeks were not the first, who taught the Indians idolatry. There is no trace of the images in the Vedas or the laws of Manu, or any of the older books of the Hindus. As repeatedly mentioned, there is as little trace of any image of Buddha or Buddhist figures being set up for worship much before the Christian era" †; (iv) a plaque of red clay depicting a devotee worshipping the foot prints of the Buddha below the Diamond Throne, which was found amidst objects indicating the Siva cūlt; (v) two funeral urns found buried close to the foundation of a ruined brick wall forming part of a temple presumed to be dedicated to Siva. They would, no doubt, form an appropriate adjunct of the temple, when we bear in mind that Siva is also Rudra or Mahākāla, the member of the Tri-murti endowed with the power of destruction and dissolution; (vi) a clay votive tablet bearing a legend, in the Pyu language, on its reverse face. The finds described above appear to justify the following conclusions:

(*a*) That, in the 5th and 6th centuries of the Christian era, Pāli was used as one of the vehicles of Buddhism in the neighbourhood of Prome.

(*b*) That the pre-existing Siva cult was absorbed by Buddhism in the same locality, about the same period, if not earlier.

(*c*) That the time-limit of authenticated Burmese history may now be pushed back for, at least, a century, *i. e.*, to the 6th century A.D.

Archæological Finds.

A crystal image of the Buddha in the Pegu District.

53. An ancient pagoda, which has been identified as the Kyat-Kelatha-Zedi, near the Thanatpin village, Pegu District, was repaired to enshrine a crystal image of the Buddha, which is about 3½ inches in height, and which was

* *Vide* page 113, Vincent A. Smith's *Asoka* (Rulers of India Series).

† Fergusson's "*History of Indian and Eastern Architecture*," Volume I, page 222.

found among the *débris*. This is one of the seven pagodas built in 1426 A. D. by Byinnyadhammarājā, King of Pegu, and son and successor of the celebrated Rājādhirit, the six other shrines being Kyat-meintalo, Kyatsela, Kyat-moyat, Kyat-paung, Kyat-monet, and Kyat-Kasin.

Fossilized bones found at Mogôk, Ruby Mines District.

54. Two lumps of fossilized bones were found by the Ruby Mines Company while excavating a lime stone cave at Dattaw, which is about 1,000 feet above the level of the Mogôk valley. The bones were submitted to the Director, Geological Survey of India, for favour of examination, and that officer reports: "On examination, it appears that the bones are very fragmentary, and are firmly embedded in a calcareous stalagmitic breccia. The only fragment with any recognizable outline is a limb bone, which from its dimensions and proportions, probably belonged to a carnivorous animal, such as a hyæna or leopard. The bones are insufficient for deciding the age of the deposit. I am requesting Mr. J. Coggin-Brown, Assistant Superintendent of this Department, who is now working in the Yenangyaung oil-fields, to communicate with you direct, in order to obtain further particulars about the cave and thereby form an opinion as to whether or not it is worth exploring systematically." On enquiry, it was found that the cave was a cleft in the rocks, which had been mined, cut, and emptied by the Company, and that there was nothing left to explore. Some fossil teeth and smaller fragmentary remains were subsequently found, which were forwarded to Mr. Coggin-Brown for examination. He reports that the specimens consist of "a complete cranium of a small rodent-like animal, as the bamboo rat, teeth of some large carnivorous animal, as the tiger, and some smaller fragmentary remains."

Finds at Pagan.

55. In a small Pagoda near the Mimalaunggyaung, which is numbered 916 in the Archæological Register, were found the broken head of a small stone image of the Buddha, and one set of three sitting images of the Buddha, in bronze, joined together. The finds were deposited in the Pagan Museum. The shrine is called the Byaing-gu, and is reputed to have been erected by Pyusawdi, King of Pagan, in the 2nd century A. D. The fact that the three images are joined together and form one set is interesting, as they probably represent Gautama Buddha flanked by Mañjusīri and Maitreya. The finds can scarcely be referred to such an early period because the shrine was repaired by Sane Min, King of Ava, in 1716 A.D., because the cast of features of the images is of the Shan type, and because the bronze figures bear traces of gilding.

Burmese bell in the Madras Museum.

56. The *estampages* of an inscription found on a Burmese bell in the Madras Museum were sent to me by the Government Epigraphist for decipherment and report. The bell was cast in December 1840 by the local elders, probably of Martaban, during the Governorship of Mahāmingaung, who was Governor of Sittaung and Martaban, in the reign of Shwebo Min (1837—46), and the inscription was incised in the March of the following year. The bell was apparently removed from Martaban to Madras as a Military trophy, after the Second Anglo-Burmese War of 1852.

Silver coin found at Bawdithat, near Taunggyi, Southern Shan States.

57. In July 1911, the Hon'ble the *Sawbwa* of Yawnghwe, K.S.M., C.I.E., handed to me an ancient silver coin, which he said, was of Chinese origin. It was found on a site called Bawdithat (Bodhisat), which was the capital of the Shan State of Kosambī. He believes it to be about 2,000 years old. On the coin there are no traces of Chinese origin. On the other hand, it is distinctly Indian in character. On the obverse face is depicted the sun, while the reverse face appears to bear the following representation: The sun rests on two lotus petals springing from the earth, and it is surmounted by a curved line or crescent, which stands for the sky. On the crescent stands a circle, from which spring two lotus petals supporting the sun, which is also surmounted by a crescent. On the right and left of this group, are figures resembling the *Swastika*.

Treasure trove found at Twante, Hanthawaddy District.

58. A treasure trove consisting of a number of pieces of silver and two silver coins of Spanish mintage were found near the compound of a monastery at Payagyi village, Twante Township, Hanthawaddy District. The pieces of silver were used as currency, in the absence of coinage, in the time of the Burmese Kings. The two coins are dated 1777 and 1799 A.D. respectively. After acquisition, the articles were recommended to be deposited in the Phayre Museum, Rangoon. It is not known in what connection these Spanish coins were imported into Twante, which, lying on the route from Bassein, a sea-port, to Pegu, the headquarters of a Burmese Governor, was a great emporium of trade about a century ago. The probability is that they were first introduced to Bassein by European or Indian merchants, and then found their way to Twante. A hole has been bored through one of the coins, thereby indicating its use as an ornament. It is remarkable that both Carolus III and IV, who are figured on the coins, claimed to be "Hispan et Ind Rex" (King of Spain and India), although there were no Spanish Colonies or dependencies in India.

Terra-cotta tablets found at Paunglin, Minbu District.

59. Two terra-cotta tablets were found in an old pagoda at Paunglin, Salin Subdivision, Minbu District. On them are depicted the twenty-eight Buddhas, with Gautama in the middle in the state of attaining enlightenment. In the fourth row, Gautama is flanked by Mañjusiri, a being unknown to the Southern School of Buddhism, who sits in the *Lalitamudrā* (with the right leg hanging down). Below the fifth row of the Buddhas, is a legend in Sanskrit, which has been deciphered and translated by the learned Government Epigraphist as follows: "Kritir-iyam Rājā Śrī Aniruddhadeva sya"—"This is the work of the glorious King Aniruddhadeva." On the lower rim of each tablet is an inscription in Pāli, whose interpretation is: "This votive tablet was made by His Majesty Aniruddhadeva with his own hands, with a view to attain *Nirvāna*." The date of the tablets is the 11th century A.D. They are of great historical importance, as they indicate the blending of the Northern and Southern Schools of Buddhism, and the metamorphosis of the linguistic medium from Sanskrit to Pāli.

Archæological finds at Toungoo.

60. Mr. W. R. Wells, Executive Engineer, Toungoo Division, reported the excavation of the Shwehintha Pagoda by U Thagaya, a Buddhist monk, and forwarded an interesting Note by Maung Shwe Zan Aung, Extra Assistant Commissioner. I visited the locality on the 14th January 1912. The finds consist of—(i) 6 bronze images of the Buddha inscribed with the legend မင်းကြီးရောဇာသူရဿီးမောင်နှံကောင်း (၄)ထော်းသတ္တရောဇ်ဝဝ္ဒရ ဟူထိုးပါးကိုဝေဇ္ဈူးရဝေထုန်သော; (ii) 6 similar images inscribed with the legend မင်းကြီး ထက်ယာပျံ၍; (iii) groups of 2, 3, 4, and 5 bronze images of the Buddha joined together; (iv) 4 bronze pieces known as သံဗုဒ္ဓ; (v) a miniature square temple in bronze, measuring 1½ feet in height, and 8 inches in breadth; (vi) one flat bowl, vase, and goblet of Chinese porcelain, which are used as receptacles for relics; (vii) one white glazed galley carrying soldiers armed with guns, the vessel resting on the figures of 4 *hamsa* birds (Brahmany duck). Its stern is square, and at its bows is the figure of a bull. The relics are deposited in its hold, which is covered with an earthenware lid. The top of the galley is likewise covered. The lids do not fit in properly, indicating the difference of origin or locality of manufacture; (viii) the well-known representation of Dipankara and Sumedha; (ix) the *Parinirvāna* scene of the Buddha carved exquisitely on soft, yellowish stone, which the Burmese called *andagu*, and which was probably imported from India; (x) one bronze image of the Buddha, with the Sinhalese cast of features; (xi) one headless *Jambupati* in regal dress; (xii) a bronze Indian god in a praying attitude; (xiii) a silver scroll on which is inscribed the *paticcasamuppāda*. U Thagaya desired to rebury the finds in the relic-chamber of the old pagoda, which was to be renovated; and I suggested to him that the duplicates of the articles, together with the white galley might be deposited in the Provincial Museum at Rangoon. The inscribed images possess some historical interest; but the personages, who bore the titles မင်းကြီးရောဇာသူရ and မင်းကြီးထက်ယာပျံ၍ cannot as yet be satisfactorily identified. The Burmese date 903 is equivalent to 1541

A.D., *i.e.*, one year after the death of Mingyi Nyo, the founder of the Toungoo dynasty (*vide* page 91 of Phayre's *History of Burma*).

An inscription found at Tagaung.

61. Mr. E. C. S. George, I.C.S., Deputy Commissioner, Ruby Mines District, forwarded to me an *estampage* of a Burmese inscription found near the Zina-aung-gya Shwebôntha Pagoda at Tagaung. The epigraph records the construction of a monastery in 1118 B.E. (1756 A.D.) in the immediate neighbourhood of that pagoda, which was built three years earlier.

A Burmese inscription in a Hindu Temple in Calcutta.

62. Babu R. D. Banerji of the Indian Museum (Archæological Section) sent to me an inked impression of a Burmese inscription on a big slab of marble in a Hindu Temple in Calcutta. The inscription originally belonged to the Shwezigôn Pagoda at Bassein, and was set up by the Burmese Governor of that district during the reign of Pagan Min (1846—1852). The same official had been Governor of the same locality in the previous reign of King Shwebomin (1837—1846), and had received seven corporeal relics of the Buddha from Sunandā and Dhammarakkhita, two learned *Mahātheras* of Ceylon, and had enshrined them in the pagoda mentioned above.

TAW SEIN KO,

MANDALAY, *the 25th May* 1912. *Supdt., Archæological Survey, Burma.*

APPENDICES.

PAGE

APPENDIX A.—Register of objects of Archæological interest, the preservation of which has been approved by the Local Government 23

APPENDIX B.—Application for administrative approval to the preservation by Government of an object of Archæological, Historical, or Architectural interest ... 24

APPENDIX C.—Statement showing Expenditure sanctioned and incurred on Archæological works 26

APPENDIX D.—Cost of the Archæological Survey, Burma, under the main heads of the Budget for 1911-12 28

APPENDIX E.—(*a*) List of Drawings made by the Archæological Survey, Burma, during the year 1911-12 29

(*b*) List of Photographs taken by the Archæological Survey, Burma, during the year 1911-12 31

APPENDIX F.—List of Publications issued during the year 1911-12 33

APPENDIX G.—List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of 34

APPENDIX H.—List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied ... 37

APPENDIX A.

Register of objects of Archæological interest, the preservation of which has been approved by the Local Government.

Serial No.	Title and nature.	Locality.	Description and work to be done.	* Restoration. Estimated cost. First cost.	* Conservation. Estimated cost. Annual maintenance.	Remarks.
1	2	3	4	5	6	7
				Rs.	Rs.	
			Nil			

* Cross out one of these.

APPEN

Application for administrative approval to the preservation by Government

Title and nature.	Locality.	Description and Proposals.	Estimated cost of restoration.	
			First cost.	Subsequent annual maintenance.
1	2	3	4	5
			Rs.	Rs.

DIX B.

of objects of Archæological, Historical, or Architectural interest.

Alternative: Estimated cost of simple conservation only.		Remarks of—			Orders of the Local Government in the Public Works Department.
First cost.	Subsequent annual maintenance.	Deputy Commissioner.	Superintending Engineer.	Commissioner.	
6	7	8	9	10	11
Rs.	Rs.				
Nil					

APPENDIX C.

Statement showing Expenditure sanctioned and incurred on Archæological works during 1911-12.

No.	Work.	Sanctioned estimate for work.	Expenditure incurred during year.	Remarks.
1	2	3	4	5
	MANDALAY DIVISION.	Rs.	Rs. A. P.	
1	Annual repairs to Palace Buildings, Mandalay ...	3,500	3,539 0 0	
2	Annual repairs to *Pyathats* on Fort walls, Mandalay ...	1,500	1,029 0 0	
3	Annual repairs to tombs of ancient Kings and Queens of Burma at Amarapura and Mandalay.	200	178 0 0	
4	Annual repairs to Salin Monastery, Mandalay ...	100	88 0 0	
5	Annual repairs to the Taungthaman-Kyauktawgyi Pagoda at Amarapura.	100	152 0 0	
6	Annual repairs to Shwenandaw *kyaung*, Mandalay ...	100	92 0 0	
7	Annual repairs to Pangôn and Shwedaik, Amarapura	100	100 0 0	
8	Annual repairs to Thudama *kyaung*, Mandalay ...	100	110 0 0	
9	Annual repairs to Atumashi *kyaung*, Mandalay ...	80	82 0 0	
10	Annual repairs to Tawyagyaung Pagoda, Mandalay ...	50	50 0 0	
11	Annual repairs to tomb of King Mindon's mother, Amarapura.	200	198 0 0	
12	Annual repairs to Queen's Monastery, Mandalay ...	100	84 0 0	
13	Annual repairs to Taiktaw Monastery, Mandalay ...	250	192 0 0	
14	Special repairs to Taiktaw Monastery, Mandalay ...	250	197 0 0	
15	Annual repairs to Sangyaung and Mèdaw *kyaung*, Amarapura.	100	157 0 0	
16	Renewing roof of the Thudama *kyaung*, Mandalay ...	1,407	1,403 0 0	
17	Special repairs to the Palace Buildings at Mandalay ...	5,107	1,481 0 0	
18	Special repairs to Thudama and Patan *Zayats*, Mandalay.	12,967	*47 0 0	* Rs. 12,607 spent in 1910 11.
19	Special repairs to Sangyaung Monastery, Mandalay ...	3,259	†296 0 0	† Rs. 2,963 spent in 1910-11.
20	Providing notice boards to the Departments of the Mandalay Palace.	129	118 0 0	
	Total ...	29,599	9,593 0 0	
	SHWEBO DIVISION.			
21	Annual repairs to Tupayôn Pagoda at Sagaing ...	150	145 0 0	
22	Annual repairs to Tazaung and Bell at Mingun ...	100	99 0 0	
23	Annual repairs to the Pondaw Paya at Mingun ...	100	98 0 0	
24	Annual repairs to Okkyaung at Ava	150	162 0 0	
25	Annual repairs to Watch Tower at Ava ...	50	50 0 0	
26	Annual repairs to the Sinbyumè Pagoda at Mingun ...	200	200 0 0	
27	Clearing jungle around the pagodas at Tagaung, Ruby Mines District.	240	220 0 0	
	Total ...	990	974 0 0	

APPENDIX C—concluded.

Statement showing Expenditure sanctioned and incurred on Archæological works during 1911-12—concld.

No.	Work.	Sanctioned estimate for work.	Expenditure incurred during year.	Remarks.
1	2	3	4	5
		Rs.	Rs. A. P.	
	Brought forward ...	30,589	10,567 0 0	
	PAKÔKKU DIVISION.			
28	Entertainment of durwans for care of 35 Pagodas and Museum at Pagan.	2,800	1,284 0 0	
29	Petty repairs and maintenance of, *i.e.*, ordinary annual repairs to the 35 Pagodas at Pagan.		1,606 0 0	
30	Excavation of the Eastern Petleik Pagoda, Pagan ...	1,782	1,235 0 0	Completed.
	Total ...	4,852	4,125 0 0	
	MEIKTILA DIVISION.			
31	Conservation of the Shweyaungdaw Pagoda, Kyauksè	331	287 0 0	
32	Conservation of the Shwezigôn Pagoda, Kyauksè ...	1,102	227 0 0	
33	Survey of certain pagodas in Kyauksè District, and preparing plans of Chanthaya, Nandawye and Lethi Pagodas.	110	110 0 0	Jungle clearing round the Chanthaya Pagoda only was completed.
	Total ...	1,543	624 0 0	
	SYRIAM DIVISION.			
34	Wages of care-taker to the old Portuguese Church, Syriam.	144	144 0 0	
	Total ...	144	144 0 0	
	THARRAWADDY DIVISION.			
35	Continuation of special repairs to the Bawbawgyi Pagoda, Hmawza, Prome District.	2,872	2,980 0 0	
36	Special repairs to the Lemyethna Pagoda at Hmawza, Prome District.	184	191 0 0	
	Total ...	3,056	3,171 0 0	
	PEGU DIVISION.			
37	Annual repairs to Pāli Stone Shed, Pegu ...	...	21 4 5	
	Total ...	...	21 4 5	
	GRAND TOTAL ...	39,914	18,652 4 5	

APPENDIX D.

Cost of the Archæological Survey, Burma, under the main heads of the Budget for 1911-12.

Main heads of budget.	Provision in budget for 1911-12.	Actual expenditure in 1911-12.	Balance remaining on 31st March 1912.	Remarks.
1	2	3	4	5
SALARIES.	Rs.	Rs. A. P.	Rs. A. P.	
Officer.				
Superintendent, Archæological Survey ...	8,700	8,700 0 0	.....	
Establishment (permanent).				
Architectural Surveyor	1,800	2,047 8 0	.....	Rupees 247-8-0 in excess. The permanent incumbent was granted combined leave (privilege and furlough) for one year and three months, with effect from the 1st July 1911.
Clerks (three)	2,400	2,728 8 7	.....	Excess of Rs. 328-8-7 is due to (*a*) privilege leave allowance and to (*b*) the bonus of half month's pay granted to all permanent Government servants whose pay does not exceed Rs. 50 per month in commemoration of the Delhi Durbar.
Draftsman (one)	600	625 0 0	.....	Excess of Rs. 25 is due to (*b*) above.
Servants (four)	504	525 0 0	.....	Excess of Rs. 21 is due to (*b*) above.
Establishment (temporary.)				
Clerk (one)	160	360* 0 0	.....	* At Rs. 40 per mensem for nine months, with effect from the 1st April 1911, *vide* Chief Secretary to the Government of Burma, General Department letter No. 280—2A.-17, dated the 9th August 1911.
Surveyor (one) and Chainmen (four) ...	...	167 8 9†	.....	† Appointed, with effect from the 10th January 1912, at Rs. 50 and Rs. 12 each per mensem (*vide* Chief Secretary to the Government of Burma, General Department, letter No. 144—2A.-19, dated the 5th January 1912). Excess debited to the allotment for the Preservation of Archæological Remains.
Allowances.				
Travelling allowance of officer ...	1,500	1,082 1 9	417 14 3	
Travelling allowance of establishment ...	1,500	1,275 0 6	224 15 6	
Supplies and Services.				
Preservation of Archæological Remains ...	2,000	627 8 9	1,372 7 3	
Purchase of photographs and photographic materials.	1,000	1,049 14 0	.....	
Mandalay and Pagan Museums ...	600	555 0 0	45 0 0	
Archæological scholarship	2,860	.....	2,860 0 0	No applications were received.
Contingencies.				
Service Postage and Telegram charges ...	110	80 0 0	30 0 0	
Purchase of books and periodicals ...	500	300 8 0	199 8 0	
Rents, rates, and taxes	960	960 0 0	.....	
Office expenses and miscellaneous ...	2,766	2,367 1 6	398 14 6	
Conveyance of ponies and tents ...	500	.....	500 0 0	
Excavation charges	1,000	997 8 0	2 8 0	
Total ...	29,460	24,448 3 10	6,051 3 6	Rupees 36-12-0 recovered from the Director-General of Archæology in India on account of photographs supplied to the Indian Museum, Calcutta, and Rs. 13-8-0 realised by the sale of catalogues of Mandalay and Pagan Museums, and of coins in the Phayre Museum, Rangoon.
Deduct probable savings ...	400		.....	
	29,060	.....	.....	

APPENDIX E.

(a) List of Drawings made by the Archæological Survey, Burma, during the year 1911-12.

Serial No.	Description of drawings.	Scale.	Locality.	Remarks.
1	2	3	4	5
		Ft. in.		
222*	Plan and section of Kyunbingôn on the east side of the Bawbawgyi Pagoda.	10 = 1	Hmawza, Prome District.	
223	Site plan and section of Tèbingôn on the north-west of the Bawbawgyi Pagoda.	10 = 1	Do.	
224	Plan and section of Chinyôkpingôn on the west side of the Bawbawgyi Pagoda.	10 = 1	Do.	
225	Plan and section of Nabèbingôn on the south-west side of the Bawbawgyi Pagoda.	10 = 1	Do.	
226	Plan and section of the North Zegu Pagoda in the Taunglônnyo village.	10 = 1	Do.	
227	Plan and section of the excavation site on the South side of the Payagyi Pagoda.	10 = 1	Do.	
228	Plan and section of the excavation site on the east side of the Payagyi Pagoda.	10 = 1	Do.	
229	Plan and section of the excavation site on the south-west side of the Payagyi Pagoda.	10 = 1	Do.	
230	Plan and section of the excavation site on the south side of the Payagyi Pagoda.	10 = 1	Do.	
231	Plan and section of the excavation site on the south side of the Payagyi Pagoda.	10 = 1	Do.	
232	Elevation, plan, and section of the Stone Reliquaries found near the Payagyi Pagoda.	2 = 1	Do.	
233	Plan and section of the stone basins in Peikthanomyo	1 = $\frac{3}{16}$	Do.	
234	Plan and section of the excavation site in Pyu-daik ...	20 = 1	Do.	
235	Plan and section of the cover of the stone jar found in Pyu-daik.	2 = 1	Do.	
236	Plan of the excavation site round the stone basins in Pyu-daik.	10 = 1	Do.	
237	Plan, elevation and section of the stone reliquaries found in Peikthanomyo.	1 = $\frac{3}{16}$	Do.	
238	Site plan of the Peikthano Thingyaing	20 = 1	Do.	
239	Ground plan of the Mo-mo-mè Pagoda	8 = 1	Pagan.	
240	Ground plan of the Mogyobyit Pagoda	8 = 1	Do.	
241	Elevation of the pedestal in the Mogyobyit Pagoda ...	4 = 1	Do.	
242	Ground plan of the Shinbinwut Kyin Pagoda near Pagan village.	8 = 1	Do.	
243	Ground plan of the Abèyadana Pagoda near Myinkaba Village.	8 = 1	Do.	
244	Plan, elevation, and section of the Small Pagoda on the south-west of the Damayazika Pagoda near Pwazaw.	8 = 1	Do.	

* Numbering continued from previous report.

APPENDIX E—continued.

(*a*) *List of Drawings made by the Archæological Survey, Burma, during the year* 1911-12—concluded.

Serial No.	Description of drawings.	Scale.	Locality.	Remarks.
1	2	3	4	5
		Ft. in.		
245	Ground plan of Kubyaukkyi Pagoda near Myinkaba Village.	8 = 1	Pagan.	
246	Ground plan of Kubyaukkale Pagoda near Myinkaba Village.	8 = 1	Do.	
247	Ground plan of Kayut Zedi on the north side of the Thatbyinnyu Pagoda.	8 = 1	Do.	
248	Ground plan of the Thibawmin Zedi and enclosure wall on the east side of the Thatbyinnyu Pagoda.	8 = 1	Do.	
249	Ground plan of the Nagayôn Pagoda	10 = 1	Do.	
250	Plan, section, and elevation of the Gothic arch over the flat arch with a wooden beam, Nagayôn Pagoda.	4 = 1	Do.	
251	Plan, section and elevation of the flat arch without a wooden beam, Tilominlo Pagoda.	4 = 1	Do.	
252	Semi-circular arch, Nagayôn Pagoda	4 = 1	Do.	
253	Gothic arch, Damayazika Pagoda	4 = 1	Do.	
254	Ground plan of the Ananda Pagoda	20 = 1	Do.	
255	Ground plan and elevation of the western Petleik Pagoda showing the position of the existing plaques.	20 = 1	Do.	
256	Map showing the Palace site, Kyaukka thein, Sinbyugan, the Singyidaing, Shwegyo-binyo, west Zegu, Thaungbyegôn and the Atwin Môktaw Pagodas.	100 = 1	Hmawza, Prome District.	
257	Survey plan of the East Hmawza-Kyaung, the east Zegu Pagoda and the north Zegu Pagoda in the Taunglônnyo village.	100 = 1	Do.	
258	Survey plan of Mèlunbyegôn	100 = 1	Do.	
259	Survey plan of the Yahandagu Pagoda	100 = 1	Do.	
260	Survey plan of the Kanthônzin Pagoda	100 = 1	Do.	
261	Survey plan of the Tawadeintha Pagoda... ...	100 = 1	Do.	
262	Survey plan of the Bawbawgyi Pagoda, the Thattatana, Bèbè Pagoda, Lemyethna Pagoda and Peikthanomyo.	100 = 1	Do.	
263	Survey plan of Peikthanomyo, Pogaungkan, Peikthano-Thingyaing and Pyogingyi Kan.	100 = 1	Do.	
264	Survey plan of Pyu-daik	100 = 1	Do.	
265	Survey plan of the Payama Pagoda and its Thattatana.	100 = 1	Do.	
266	Survey plan of the Payagyi Pagoda and its Thattatana.	100 = 1	Do.	

APPENDIX E—continued.

(b) List of Photographs taken by the Archæological Survey, Burma, during the year 1911-12.

Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
1	2	3	4	5
963*	Bawbawgyi pagoda after repairs in 1911 ...	8⅛ inches by 6⅛ inches ...	Hmawza, Prome District.	
964	Fourth and fifth terraces of the Bawbawgyi pagoda after repairs in 1911.	Do. ...	Do.	
965 & 966	Heads of the Buddha in stone found on the terraces of the Bawbawgyi pagoda.	4½ inches by 3⅜ inches ...	Do.	
967 to 972	Figures of the Buddha in bronze discovered on the terraces of the Bawbawgyi pagoda.	Do. ...	Do.	
973	Figure of Brahma in bronze discovered on the terraces of the Bawbawgyi pagoda.	Do. ...	Do.	
974 to 982	Votive tablets discovered on the terraces of the Bawbawgyi pagoda.	Do. ...	Do.	
983	Votive tablets discovered on the terraces of the Bawbagyi pagoda.	6⅛ inches by 4⅛ inches ...	Do.	
984	Fragment of an inscription in Pali discovered on the second terrace of the Bawbawgyi pagoda.	8½ inches by 6½ inches ...	Do.	
985	One gold scroll and a bead discovered on the terraces of the Bawbawgyi pagoda.	4⅛ inches by 3⅜ inches ...	Do.	
986	Fragments of an earthenware reliquary discovered on the second terrace of the Bawbawgyi pagoda.	Do. ...	Do.	
987	Obverse face of three silver coins found in the earthenware reliquary No. 986.	Do. ...	Do.	
988	Reverse face of three silver coins found in the earthenware reliquary No. 986.	Do. ...	Do	
989	Gold ring and a bead found in the earthenware reliquary No. 986.	Do. ...	Do.	
990	Star-shaped gold ornaments found in the earthenware reliquary No. 986.	Do. ...	Do.	
991	Excavation site at Kyunbingôn near the Bawbawgyi pagoda.	8⅛ inches by 6⅜ inches ...	Do.	
992	Excavation site at Chin-yôkpingôn near the Bawbawgyi pagoda.	Do. ...	Do.	
993	Excavation site at Tèbingon near the Bawbawgyi Pagoda.	Do. ...	Do.	
994	Excavation site at Nabèbingôn near the Bawbawgyi Pagoda	Do. ...	Do.	
995	View of the excavation site, North Zegu Pagoda ...	Do. ...	Do.	
996	North Zegu Pagoda, East view	Do. ...	Do.	
997	North Zegu Pagoda, South-east view	Do. ...	Do.	
998	North Zegu Pagoda, North-east view	Do. ...	Do.	
999 to 1002	Excavation sites near the Payagyi Pagoda ...	Do. ...	Do.	
1003	East view of the excavation site near the Payagyi Pagoda.	Do. ...	Do.	
1004	West view of the excavation site near the Payagyi Pagoda.	Do. ...	Do.	
1005 to 1012	Views of the two stone reliquaries discovered at the excavation site, No. 1003.	6⅜ inches by 4¾ inches ...	Do.	
1013	Smaller stone reliquary with lid discovered at the excavation site, No. 1003.	8⅜ inches by 6⅛ inches ...	Do.	
1014	Bones found in the stone reliquary, No. 1013 ...	4⅛ inches by 3⅜ inches ...	Do.	
1015	Pebbles found in the stone reliquary, No. 1013 ...	6⅛ inches by 4⅜ inches ...	Do.	
1016	Excavation site at Pyudaik	8⅛ inches by 6⅜ inches ...	Do.	
1017	Excavation site at Pyudaik	Do. ...	Do.	
1018	Excavation site at Pyudaik.. East view	Do. ...	Do.	
1019	Excavation site at Pyudaik. North-east view ...	Do. ...	Do.	
1020	Block of laterite stone discovered at the excavation site, No. 1018.	6½ inches by 4¾ inches ...	Do.	
1021	Lid of stone reliquary discovered at the excavation site, No. 1016.	Do. ...	Do.	
1022 & 1023	Bricks discovered at excavation site, No. 1016 ...	4⅛ inches by 3⅜ inches ...	Do.	

* Numbering continued from previous report.

APPENDIX E—concluded

(*b*) *List of Photographs taken by the Archæological Survey, Burma, during the year* 1911-12—concld.

Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
1	2	3	4	5
1024	Bricks discovered at excavation site, No. 1016 ...	6½ inches by 4¾ inches ...	Hmawza, Prome District.	
1025	Jaw bones of an animal discovered at excavation site, No. 1016.	Do. ...	Do.	
1026	Figures of the Burmese King, Queen, Prince, Princess, and maid of honour in the Palace Museum, Mandalay.	8½ inches by 6½ inches ...	Mandalay.	
1027	Figures of the Burmese King, Queen, Crown Prince, and Crown Princess in the Palace Museum.	Do. ...	Do.	
1028	Figures of a Burmese Prince, Minister, and his wife, and two other Ministers in the Palace Museum, Mandalay.	Do. ...	Do.	
1029	Figures of a Burmese Prince, Minister, General, Military Officer and Soldier in the Palace Museum, Mandalay.	Do. ...	Do.	
1030 to 1033	Models of *Parinirvāna* image of the Buddha, Rangoon.	Do. ...	Rangoon	
1034	Figure of Manussiha, Shwehmawdaw Pagoda ...	Do. ...	Pegu.	
1035	Model of a pagoda of Sinhalese type, Shwehmawdaw Pagoda.	6½ inches by 4¾ inches ...	Do.	
1036	A small chapel, Shwehmawdaw Pagoda	Do. ...	Do.	
1037	A small chapel, showing the figure of a Naga ...	Do. ...	Do.	
1038	Mimalaung Kyaung after repairs	8½ inches by 6½ inches ...	Pagan.	
1039	Bidagat Taik or Library after repairs	Do. ...	Do.	
1040	Tuber shaped pagoda near the Damayazika pagoda	Do. ...	Do.	
1041	Thibaw Min's pagoda	6½ inches by 4¾ inches ...	Do.	
1042	Bodhigale pagoda near Wetkyi-in village ...	8½ inches by 6½ inches ...	Do.	
1043	Miniature pagoda of Sinhalese type within the precincts of the Shwezigôn pagoda.	Do. ...	Do.	
1044 & 1045	Brick windows, Abèyadana pagoda	Do. ...	Do.	
1046	Wooden lintel over the doorway, Nagayôn pagoda ...	Do. ...	Do.	
1047 to 1050	Figures of the Buddha in the Kubyaukgale pagoda	Do. ...	Do.	
1051	Wooden figures of *Nats*, Atwinzigôn pagoda ...	Do. ...	Do.	
1052	Head of a Deva in bronze	4½ inches by 3⅜ inches ...	Hmawza, Prome District.	
1053	Wooden figure of a Nat's horse near the Yahanda gate.	8½ inches by 6½ inches ...	Do.	

APPENDIX F.

LIST OF PUBLICATIONS ISSUED DURING THE YEAR 1911-12.

I.—Report.

1. Annual Progress Report of the Superintendent, Archæological Survey, Burma, for the year ending 31st March 1911.

II.—Contributions to the Annual Report of the Archæological Survey.

1907-08.

(1) Notes on Conservation in Burma.
(2) Two Chinese inscriptions from Bai in Central Asia.

1909-10.

Excavations at Hmawza in the Prome District.

III.—Contributions to the Journal of the Burma Research Society.

Chinese Antiquities at Pagan.

APPENDIX G.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Serial No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date.	Remarks.
1	2	3	4	5	6	7
1	Bawbawgyi Pagoda, Hmawza, Prome District, now in the Archæological Office.	Fragment of soft stone.	Three lines, the longest being 4 inches in length.	Pāli ...	None ...	Probably a fragment of the same epigraph as Nos. 1 and 2, Appendix G to the Annual Report for 1910-11 (*vide* page 41.)
2	Payagyi Pagoda, Hmawza, Prome District, now in the Kyaukka Thein Monastery, Hmawza.	A stone reliquary ...	Only one line, 4 feet in length, inscribed round the stone reliquary.	Pyu ...	Do. ...	Estampages have been forwarded to the Government Epigraphist and Mr. C. O. Blagden, London.
3	Payagyi Pagoda, Hmawza, Prome District, now in the Kyaukka Thein Monastery, Hmawza.	Do. ...	Only one line, 5 feet in length inscribed round the stone reliquary.	Do. ...	Do. ...	
4	Pyu Daik, Hmawza, Prome District, now in the Archæological Office.	A broken brick ...	Three words ..	Do. ...	Do.	
5	Pyu Daik, Hmawza, Prome District, now in the Archæological Office.	Do. ...	One word ...	Do. ...	Do.	
6	Pyu Daik, Hmawza, Prome District, now in the Archæological Office.	Do. ...	Figure 6 ...	Burmese	Do.	
7	Pyu Daik, Hmawza, Prome District, now in the Archæological Office.	Do. ...	Figure 4 ...	Do. ...	Do.	
8	Shwe-min-gyaung Pagoda, Gyaung Byu Village, Sagaing.	Slab of stone ...	Twenty-five lines, each line containing about 18 words.	Do. ...	1187A.D.	Very much defaced. Records the erection of a pagoda by a layman named Sachi Po.
9	Lemyethna Pagoda, Lègyi Village, Sagaing.	Do. ...	Fifteen lines, each line containing about 14 words.	Do. ...	1238A.D.	Records the dedication of land to a monastery.
10	Sudaungbyi Pagoda, Tizaung Village, Myinmu, Sagaing.	Do. ...	Fifteen lines, the longest line containing 18 words.	Do. ...	1270A.D.	Records the dedication of land by a rich man named U Ba Gôk to a pagoda.
11	Sudaungbyi Pagoda, Tizaung Village, Myinmu, Sagaing.	Do. ...	Twelve lines, the longest line containing 25 words.	Do. ...	1270A.D.	Records the dedication of land by a rich lady to a pagoda.
12	Pagan Monastery, Ywathitkyi Village, Myinmu Township, Sagaing District.	Do. ...	Thirty lines, each containing about 30 words.	Do. ...	1340A.D.	Records the erection of a temple by a monk called *Mahāthera* Disāpāmokkha and the dedication of land to it by the minister, Sagaing *Mingyi*, and his wife.
13	Kelabyauk Pagoda, Yemyet Village, Myinmu Township, Sagaing District.	Do. ...	Thirty-eight lines, each line containing about 24 words.	Do. ...	1348A.D.	Records the erection of a temple and dedication of land to it by the minister Siri Sithu.
14	Ngazuzin Pagoda, Yemyet Village, Myinmu Township, Sagaing District.	Do. ...	Twenty-six lines, each line containing about 35 words.	Do. ...	1349A.D.	Records the erection of a temple and dedication of land to it.

APPENDIX G—continued.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—continued.

Serial No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date.	Remarks.
1	2	3	4	5	6	7
15	Kelabyauk Pagoda, Yemyet Village, Myinmu Township, Sagaing District.	Slab of stone ...	Twenty-three lines, each line containing about 18 words.	Burmese	1349A.D.	Records the erection of a monastery, *Sīmā*, and pagoda and dedication of land to them by the minister Siri Sithu.
16	Taungzin Pagoda, Salingyi, Lower Chindwin District.	Do. ...	Nineteen lines, each line containing about 11 words.	Do. ...	Do.	Records the dedication of land by Maung San, *Thugyi*.
17	Taungzin Pagoda, Salingyi, Lower Chindwin District.	Do. ...	Eight lines, the longest line containing 8 words.	Do. ...	1431A.D.	Records the erection of a monastery and dedication of land to it by *Mindaya*.
18	A ruined Pagoda near Pagan Monastery, Ywathitkyi, Village, Myinmu Township, Sagaing District.	Do. ...	Thirty one lines, each line containing about 23 words.	Do. ...	1373A.D.	Records the dedication of land to a pagoda by Siri Sithu and Pyidaw Tha Hlaw Ga.
19	Theindaw Pagoda, Salingyi, Lower Chindwin District.	Incised on two sides of a slab of stone.	Twenty lines on the obverse and 24 lines on the reverse face, each line containing about 8 and 12 words respectively.	Do. ...	1581A.D.	Records the enshrining of relics in a pagoda by Nèdan Maung Shin.
20	Sudaungbyi Pagoda, Po Wundaung, Salingyi, Lower Chindwin District.	Slab of stone ...	Six lines, each line containing about 6 words.	Do.	1725A.D.	Records the dedication of an image of the Buddha to a pagoda by San Maung, *Thugyi* of Mauk Thayet.
21	Sudaungbyi Pagoda, Po Wundaung, Salingyi, Lower, Chindwin District.	Do. ...	Do.	Do.	1734A.D.	Records the dedication of an image of the Buddha to a pagoda by Nga San Thu and his wife.
22	Monastery of Ôndawywa Village, Sagaing.	Incised on two sides of a slab of stone.	Eight lines on the obverse and 9 lines on the reverse face, each line containing about 7 words.	Do.	1771A.D.	Records the erection of a pagoda.
23	Sudaungbyi Pagoda, Po Wundaung, Salingyi, Lower Chindwin District.	Wall of pagoda ...	Six lines, each line containing about 8 words.	Do.	1780A.D.	Writing in ink. Records the completion of a fresco painting on the walls of the pagoda by a monk named Chakkasāra.
24	Shwezigôn Pagoda, Paungwa Village, Salingyi Township, Lower Chindwin District.	Slab of stone ...	Ten lines, each line containing about 9 words.	Do.	1877A.D.	Records the dedication of the collections from a bazaar to a pagoda.
25	Shwemôktaw Pagoda, Salingyi, Lower Chindwin District.	Do. ...	Twenty lines, each line containing about 15 words.	Do	.....	Last four lines much defaced. Records the dedication of land to the pagoda.
26	Shwegu Pagoda, Salingyi, Lower Chindwin District.	Do. ...	Eighteen lines, each line containing about 10 words.	Do.	.....	First two lines much defaced. Records the dedication of land to the pagoda.
27	Old village site near Ôndaw Village, Sagaing District.	Do. ...	Eight lines, each line containing about 8 words.	Do.	.....	Records the dedication of land to a pagoda.
28	Lemyethna Pagoda, Lègyiywa Village, Sagaing District.	Do. ...	Thirty-four lines, each line containing about 22 words.	Do.	.....	Records the dedication of a land to a pagoda. Last three lines much defaced.

APPENDIX G—concluded.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—concluded.

Serial No.	Locality.	Metal.	Obverse.	Reverse.	Remarks.
1	2	3	4	5	6
			II.—Coins.		
1	Bawbawgyi Pagoda, Hmawza, Prome District, now in the Archæological Office.	Silver ...	Same as the coins referred to in Appendix G to the Annual Report for the year 1910-11 (page 42).	.....	Three coins.

APPENDIX H.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied.

I.—COUNTRIES OUTSIDE INDIA.

UNITED KINGDOM.

(*a*) *Institutions.*

British Museum Library, Great Russell Street, Bloomsbury, London, W.C.
Bodleian Library, Oxford.
London University Library, Imperial Institute, London, S.W.
Cambridge University Library, Cambridge.
Bendall Library, Cambridge.
Edinburgh University Library, Edinburgh.
Glasgow University Library, Glasgow.
Aberdeen University Library, Aberdeen.
Trinity College Library, Dublin.
Folklore Society, 11, Old Square, Lincoln's Inn, London, W.C.
National Art Library, South Kensington Museum, London.
Royal Institute of British Architects, 9, Conduit Street, Hanover Square, London, W.
Advocates' Library, Edinburgh.
The Royal Library, Windsor Castle, Berks.
Royal Society, Burlington House, Piccadilly, London, W.
Royal Society, Edinburgh.
Royal Irish Academy, 19, Dawson Street, Dublin.
National Library of Ireland, Leinster House, Kildare Street, Dublin.
Royal Asiatic Society, 22, Albemarle Street, London, W.
Society of Antiquaries of London, Burlington House, Piccadilly, London, W.
Royal Scottish Museum, Edinburgh, Scotland.
Society of Antiquaries of Scotland, National Museum of Antiquities, Queen Street, Edinburgh.
Imperial Institute, London.
Indian Institute, Oxford.
Society for the Protection of Ancient Buildings, 10, Buckingham Street, Adelphi, London, W.C.
The Royal Academy of Arts, Burlington House, Piccadilly, London, W.
Society for the Promotion of Hellenic Studies, London.
Royal Anthropological Institute of Great Britain and Ireland, 50, Great Russell Street, London, W. C.
Royal Colonial Institute, Northumberland Avenue, London, W.C.

(*b*) *Officials.*

His Majesty's Secretary of State for India, India Office, London, S.W.
His Majesty's Under Secretary of State for India, India Office, London, S.W.
India Office Library, London, S.W.

(*c*) *Private Individuals.*

Sir George M. Birdwood, K.C.I.E., care of India Office, London.
Dr. James Burgess, C.I.E., 22, Seton Place, Edinburgh.
R. Sewell, Esq., Mansfield Lodge, 4, Bristol Gardens, Roehampton, Surrey.
Dr. A. F. R. Hoernle, C.I.E., 8, Northmoor Road, Oxford.
V. A. Smith, Esq., I.C.S., 116, Banbury Road, Oxford.
J. F. Fleet, Esq., C.I.E., Ph. D., 8, Leopold Road, Ealing, London, W.
Lord Curzon, 1 Carlton House Terrace, London, S.W.
H. Cousens, Esq., care of Messrs. Grindlay & Co., Agents & Bankers, 54, Parliament Street, London, W.

(*d*) *Newspapers and Periodicals.*

The Times, Printing House Square, London, E.C.
The Athenæum, 11, Breams' Buildings, Chancery Lane, London, E.C.
The Asiatic Quarterly Review, Oriental Institute, Woking.

FRANCE.

Bibliothèque Nationale, Paris.
Institut de France, Paris.
Musée Guimet, 7, Place d'Iéna, Paris.
Revue Archéologique, 28, Rue Bonaparte, Paris.
Mons. Em. Senart, 18, Rue François 1er, Paris.
Directeur Général de l'Union Coloniale Française, 44, Chaussée d'Antin, Paris.
Société Asiatique, 1, Rue de Seine, Paris.
Bibliothéque Doucet, 19, Rue Spontini, Paris.
The Ecole Spéciale des Langues Orientales Vivantes, Paris.

APPENDIX H—continued.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied—continued.

I.—COUNTRIES OUTSIDE INDIA—continued.

GERMANY.

Bibliothek der Deutschen Morgenländischen Gesellschaft, Halle (Saale), Germany.
Königliche Preussische Akademie der Wissenschaften, Berlin.
Königliche Museum für Volkerkunde, Berlin.
Königliche Gesellschaft der Wissenchaften Zu Göttingen, Göttingen, Germany.
Dr. Lucian Scherman, Editor, Orientalische Bibliographie, 18, Ungererstrasse, Munich, Bavaria.
Dr. E. Hultzsch, Ph. D., 78, Ludwig Wucherer Str., Halle (Saale), Germany.
Rev. A. H. Francke, Moravian Mission, Niesky, Ober-Lansitz, Germany.
K. B. Akademic der Wissenschafton, Bayern, Nenhanserstr, 51, Munchen, Germany.

AUSTRIA.

Imperial Academy of Sciences, Vienna.
Hungarian Academy, Buda-Pesth.

ITALY.

Biblioteca Nazionale, Vittorio Emanuele, Rome.
Società Asiatica Italiana, Firenze, Italy.
R. Biblioteca Nazionale Centrale di Firenze, Italy.
British School at Rome, Palazza Odescalchi, Piazza S.S. Apostoli, Rome.
American School of Classical Studies at Rome.
Professor Dr. L. Sauli, University of Pavia, Italy.

SWITZERLAND.

J. H. Rivett-Carnac, Esq., C.I.E., Schloss Wildeck, Aargau, Switzerland.

HOLLAND.

Koninklijke Akademie van Wetenschappen te Amsterdam, Holland.
Koninklijke Institut van Nederlandsch Indië, The Hague, Holland.

RUSSIA.

Imperial Academy of Sciences (for the Asiatic Museum), St. Petersburg, Russ

DENMARK.

Royal Library, Copenhagen, Denmark.
National Museum, Copenhagen, Denmark.

BELGIUM.

Académie Royale d'Archéologie de Belgique, Anvers.
M. de La Vallée Poussin, Ghent, Belgium.

SWEDEN.

University Library, Upsala, Sweden.

NORWAY.

University Library, Christiania, Norway.
Professor Sten Konow, Ph. D., University Christiania, Norway.

GREECE.

British School at Athens, Greece.
La Société Archéologique d'Athènes, Athens, Greece.

CHINA.

North China Branch of the Royal Asiatic Society, Shanghai.

AMERICA.

American Oriental Society, 235, Bishop Street, New Haven, Conn., U. S. A.
Smithsonian Institution, Washington, D. C., U. S. A.
Field Museum of Natural History, Chicago, U. S. A.
Secretary, National Museum, Washington, U. S. A.
American Antiquarian and Oriental Journal, Chicago, U. S. A

SIAM.

Vajiranana National Library, Bangkok.

APPENDIX H—continued.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied—continued.

I.—COUNTRIES OUTSIDE INDIA—concluded.

JAPAN.

President, Asiatic Society of Japan, Tokio.

BRITISH COLONIES.

The Museum, Canterbury, New Zealand.
Literary and Historical Society, Quebec, Canada.
Melbourne Library, Melbourne, Australia.
University Library, Sydney, New South Wales.
Librarian, Victoria Public Library, Perth, Western Australia.
Royal Asiatic Society, Ceylon Branch, Colombo.
Archæological Commissioner for Ceylon, Anurādhapura, Ceylon.
Straits Branch, Royal Asiatic Society, Singapore.
Librarian, Museum of Arabic Art, Cairo, Egypt.

FOREIGN COLONIES.

His Excellency the Governor-General of Indo-China, care of the Consul-General for France, Calcutta.
Directeur de l'Ecole Française d'extrême Orient, Hanoi, Indo-China.
Secretary, Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia.
Le Directeur de l'Institut Française d'Archéologie Orientale du Caire, Cairo, Egypt.
Director, Ethnological Survey for the Phillipine Islands, Department of Interior, Manila.

II.—INDIA.

(1) IMPERIAL.

Imperial Library, Calcutta.
Officer in charge of the Records of the Government of India, Calcutta.
Indian Museum, Calcutta.
Home Department.
Department of Revenue and Agriculture.
Director-General of Archæology in India.
Consulting Architect to the Government of India, Public Works Department Secretariat.
Central Library, Army Headquarters, Simla.

(2) PROVINCIAL.

MADRAS.

(*a*) *Institutions.*

Secretariat Library, Fort St. George.
University Library, Madras.
Public Library, Madras.
Presidency College, Madras.
School of Art, Madras.
Government Central Museum, Madras.
Christian College Library, Madras.

(*b*) *Officials.*

Superintendent, Archæological Survey, Southern Circle, Madras.
Assistant Archæological Superintendent for Epigraphy, Southern Circle, Ootacamund.

BOMBAY.

(*a*) *Institutions.*

Secretariat Library, Bombay.
University Library, Bombay.
Bombay Branch of the Royal Asiatic Society, Town Hall, Bombay.
School of Art, Bombay.
The College of Science, Poona.

(*b*) *Officials.*

Private Secretary to His Excellency the Governor, Bombay.
Superintendent, Archæological Survey, Western Circle, Bombay.

APPENDIX H—continued.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied—continued.

II.—INDIA—continued.

BENGAL.

(*a*) *Institutions.*

Secretariat Library, Writers' Buildings, Calcutta.
University Library, the Senate House, Calcutta.
Presidency College Library, 1, College Square, Calcutta
Sanskrit College Library, 1, College Square, Calcutta.
Asiatic Society of Bengal, 57, Park Street, Calcutta.
Editor, Bengal Past and Present, Kidderpore Vicarage, Calcutta.
Mahābodhi Society, Baniapooker Lane, Calcutta.
Goethal's Indian Library, St. Xavier's College, 30, Park Street, Calcutta.

(*b*) *Officials.*

Superintendent, Archæological Survey, Eastern Circle, Bankipore.
Board of Examiners, Calcutta.

UNITED PROVINCES.

(*a*) *Institutions.*

Secretariat Library, Public Works Department, Allahabad.
University Library, Allahabad.
Public Library, Allahabad.
Provincial Museum Library, Lucknow
Sanskrit College, Benares.
Thomason College, Roorkee.
Archæological Museum, Muttra.
Editor, the Hindustan Review, Allahabad.

(*b*) *Officials.*

Superintendent, Muhammadan and British Monuments, Northern Circle, Agra.
Dr. J. Horovitz, Epigraphist to the Government of India for Persian and Arabic Inscriptions, Muhammadan Anglo-Oriental College, Aligarh.

PUNJAB.

(*a*) *Institutions.*

Secretariat Library, Public Works Department, Lahore.
Punjab Public Library, Lahore.
Museum Library, Lahore.
University Library, Lahore.
Government College Library, Lahore.
Bhuri Singh Museum, Chamba.

(*b*) *Officials.*

Superintendent, Hindu and Buddhist Monuments, Northern Circle, Lahore.

NORTH-WEST FRONTIER PROVINCE.

Secretariat Library, Peshawar.
Superintendent, Archæological Survey, Frontier Circle, Peshawar.
Peshawar Museum, Peshawar.

BURMA.

Secretariat Library, Rangoon.
The Bernard Free Library, Rangoon.
The Phayre Museum, Rangoon.
Superintendent, Archæological Survey, Burma Circle, Mandalay.
The Burma Research Society, Rangoon.

APPENDIX H—concluded.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied.

II.—INDIA—*concluded.*

CENTRAL PROVINCES

Secretariat Library, Nagpur.
Museum Library, Nagpur.

ASSAM.

Secretariat Library, Shillong.

COORG.

The Chief Commissioner of Coorg's Library, Bangalore.

NATIVE STATES.

MYSORE.

His Highness the Maharaja of Mysore.
Archæological Superintendent, Mysore.
Indian Institute of Science, Bangalore.

HYDERABAD.

His Highness the Nizam's Minister, Hyderabad.
The Resident's Library, Hyderabad.

CENTRAL INDIA.

Rajkumar College, Indore.
Library of the Agent to the Governor-General, Indore.
The Librarian, Dhar Museum Library, Dhar.

RAJPUTANA.

College Library, Ajmer.
Library of the Chief Commissioner and Agent to the Governor-General, Ajmer.
Colonel Sir S. S. Jacob, K.C.I.E., Jaipur.
Rajputana Museum, Ajmer.

BARODA.

Library of the Resident at Baroda.
His Highness the Gaikwar, Baroda.
Baroda Museum, Baroda.

TRAVANCORE.

His Highness the Maharaja of Travancore.

Digitized with financial assistance from

H T Parekh FOUNDATION

An Initiative by HDFC WITH YOU, RIGHT THROUGH

G. B. C. P. O.—No. 1, S., A. S., 19-11-1912—446—B. P.

on 10 January, 2019